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A

True Representation OF P O P E R Y,

As it appears in Foreign Parts:

Designed as a

PRESERVATIVE against its CONTAGION;
Particularly recommended to *British Protestants*
During their Residence in Popish Countries.

IN TEN DISCOURSES.

Being the Substance of several Sermons preached be-
fore the *British Factory at Oporto in Portugal,*

O N

The Doctrine of Merit;
Death-Bed Confession;
Transubstantiation;
Invocation of Saints;
Prayers in an unknown Tongue;
Invention of New Sacraments;
Denying the Cup to the Laity;
Superstitious Ceremonies;

Popery destructive of the Love of
our Country;
Pope's Supremacy;
Romish Cruelty in their Act of
Faith;
Infallibility;
Purgatory;
Artifices and Sophistry of their
Priests in making Converts, &c.

By *HENRY STEPHENS*, M. A. K
Vicar of *Malden in Surry*, and Chaplain to the Right
Reverend the Lord Bishop of *St. David's*.

L O N D O N:

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in *St. Paul's Church-yard*, 1728.



T O T H E

Q U E E N.

Madam,

THE *Design, Subject and Seasonableness* of these Discourses, render them a Tribute, which however in itself unworthy, belongs of *Right to your Majesty*: Nor will your *Majesty* be offended while I humbly presume to lay my *Offering*, where it only should be presented, at your *Royal Feet*.

Such indeed is the extraordinary Reach of your *comprehensive Genius*, happy in an *elegant Taste* of all *Polite, Curious and Solid Learning*, that it is made *the Duty* as well as *Interest* of every *British Author* to sue for your

A 2

Majesty's

D E D I C A T I O N.

Majesty's Protection; who are become the *Sovereign Patroness* in the whole *Circle of Sciences* of whatever is nobly invented or improved in these *Dominions*. But the Writers amongst *our Clergy*, who enter the *Lists* against *Popery* in a peculiar manner, owe *Homage* to *your Majesty*; not only as *Heaven* has now raised you up to be the *Nursing Mother* of our *Excellent Church*; but as you have so long appeared the *brightest Ornament* of the *Protestant Faith*, which her ablest *Divines* are not better skilled to defend; and for which you were once little less than a *noble Martyr*; those being such in our *Saviour's* account, who renounce *Kingdoms for his Sake*. So that the *Fruits of our Labours* in the *Fields of Romish Controversy* are *Oblations* appropriated to *your Majesty*; and it would be *Sacrilege* to bring them to any other *Altar*.

D E D I C A T I O N.

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Two grand Causes, which concur in the growing *Prevalency* of *Popery*, are on one Hand the Frowns and unjust Treatment the *Protestant Religion* meets with from so many of the *Romish Powers* in *Europe*: And on the other a *Corruption* of *Manners*; from which our Adversaries also have no shadow of Pretence to plead an Exemption. The Influence of the former your *Majesty* defeats by your espousing the *Interest* of the *Reformed*, not only with *Zeal*, but *Authority*: And your *Royal Example* will effectually contribute to stop the spreading of the latter. For what can sooner engage Mankind to the Exercise of *True Religion*, than your *Majesty's* constant *Practice* and consummate *Character*, where are distinguished in such an amiable *Harmony*, those eminent *conjugal Virtues*, that winning *Majesty*, that exquisite *Discernment*, diffusive *Goodness*, and unaffected *Piety*.

D E D I C A T I O N.

In the various Views where *your Majesty* so illustriously appears, that under which your *Clergy* must more especially revere you, is the *Parallel* you give us between *your Majesty* and those renowned *Heroines* of the *Protestant Faith*, *Queen Elizabeth*, and the late *Queen Mary*, both of ever *blessed Memory*. But if the Superiority of *Religious Stedfastness* is to be estimated from the Greatness of the *Temptation*, the *Preeminence* is loudly proclaim'd in *your Majesty's Favour*; who with a true *Christian Greatness* of *Mind* refus'd a *Popish Imperial Diadem*, when it could not enter into your Thoughts that you was ordained by a *Providential Return* to wear the fairest of the *Protestant Crowns*.

The many and great Felicities,
which our most *Gracious Monarch*
daily

daily showers down on his Subjects, are the genuine Effects of the *Protestant Succession*. This mighty *Blessing*, comprehensive of our *Liberties* and *Religion*, *Heaven* has made your *Majesty* an *Instrument* of perpetuating to us by your numerous *Royal Progeny*; who under your immediate *Care* are both formed by the wisest *Precepts*, and furnished with the most *finished Pattern*: And no wonder if in their *early Blossom*, they give us such promising *Hopes* of ripening into your *Majesty's Accomplishments*. This present *Happiness* and pleasing *Expectation*, in themselves so valuable, are the more endeared to us by the *dreadful Apprehension* we were once struck with of being totally deprived of them; when false Friends were so near effecting what open Enemies in vain attempted.

The following Pages are the Substance of a Course of Sermons which I thought my self obliged to preach in those *Perilous Times*, to keep awake, and inspire with just Notions of *Popery* a little *Congregation* then committed to my Care; and preservethem from being tainted *Abroad* with any of those softning and reconciling Opinions which were propagated at *Home* with so much Industry and Success. And as the Place, where at that critical Juncture I delivered my Thoughts, is the *Scene* in which *Popery* displays herself *undisguised*, and in the full height of her *Delusion*: So I flatter myself *your Majesty* will excuse me, if I happen any where to seem transported into warmer Sallies, vindicated herein by the Example of the great *Apostle*, who felt his Spirit stirred in him, when he saw the City wholly given to Idolatry. This small Flock
being

DEDICATION.

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being now destitute of a Spiritual *Shepherd*, I have presumed to collect and publish these few Materials for their Use; and which I wish through the *Divine Blessing* may be of some Service to any who travel in *Popish Countries*, as a timely Antidote against the Infection to which they are exposed.

Your Majesty's compassionate Tenderness to the afflicted of every sort, is not only a *Royal* but a *Godlike Quality*. And as it was to the Discharge of my Ministerial Office in *Portugal*, I chiefly owe the Calamity that my Eyes are thus unhappily veiled; so I trust thereby to gain *your Majesty's Pardon*, for any Defects this little Essay cannot but on that Account be liable to; and that you will vouchsafe out of the boundless Store of your *Princely Humanity*, not so much

D E D I C A T I O N.

to regard the Attempt, as the Sincerity of,

May it please your Majesty,

Your Majesty's most devoted

most obedient, and most humble

Subject and Servant,

Henry Stephens.

T H E P R E F A C E.

THE Calamity with which it has pleas'd Providence to afflict me, in regard to my Eyes, having given me a too just, tho sad Reason for a Cessation of my Attendance on that Branch of the Priestly Office, which according to the Practice of this Nation is generally employ'd in reading set Discourses; I for a while turn'd my Endeavours to some other Methods of Preaching: And soon found, that weekly to commit to Memory a compos'd Sermon, was a Task which neither the Health of my Body nor Strength of Mind could well support. I confess indeed I pretended not to aim at that Art of Oratory, which gives Preachers Abroad their Reputation; who commonly are the more admir'd, the more volubly they expatiate in rapid Torrents of seemingly Extempore Effusions.

The Labour in the Vineyard of this sort, which I would have gladly exercis'd, was to

lay before a Religious Assembly the necessary Doctrines and Precepts of Christianity, in a not penn'd, yet easy and withal temperate and equable flow of plain Expressions: But upon the Experiment I perceived my Fears were not groundless, and that it was too late in Life for me to succeed in such an Attempt. Disappointed herein I could not flatter my self with the least Hopes of attaining any Degree of the other, indeed the supreme Excellency this way. For as to that Ministry of the Word, where the Design, first accurately laid, and where the Colouring also (not left to the sudden Strokes of the Imagination to hit off) is previously well consider'd and adjust'd, and as it were sketch'd out and often gone over in the Idea of the Speaker; from whence suitable Words, Phrases, and Sentences not unwillingly follow those Thoughts judiciously digested, and advance in a due Order and graceful Symmetry, so as to frame a sober Composition, which adorn'd also with manly Figures, chiefly Scriptural, by a perspicuous Energy can in fit Places instruct, convince, reprove, comfort, describe, move and warm; I say, to be able now and then only to deliver such Discourses off-hand with a decent Facility, and proper and unaffected Pronunciation, is a Perfection in the sacred Eloquence to be acquired by nothing less, than the best natural and improved

proved Talents, form'd by much use, and the earliest Application as well as diligent Study, and various and deep Learning. Neither is the most experienc'd and skillful in this Elocution sufficient of himself for these Things, but his Sufficiency is from the kindly Co-operation of the blessed Spirit gain'd by fervent Prayers, that ^a Utterance may be given unto him; that he may open his Mouth boldly to make known the Mysteries of the Gospel: And as the Psalmist speaks ^b, While his Heart is enditing a good Matter; his Tongue also may be the Pen of a ready Writer. So that from the Nature of things, this must be an uncommon Endowment, and rare Felicity, of which scarce more than one or two Instances rise up the distinguish'd Ornaments of an Age and Nation.

These Remarks I humbly offer not as Directions for others, but only as an Apology for my self; that my abstaining from the Pulpit may not be censured as an ignoble Flight, or Desertion, but a Retreat ever allowable in the Church Militant to such as have been maim'd in the Service: For under this Class, I hope it is no Presumption to rank my self: It being to the Discharge of my Function in Portugal, that I chiefly may ascribe this deplorable Misfortune. However unwilling

^a Ephes. vi. 19.

^b Psal. xlv. i.

that

that the Weapons of my Warfare which Duty engaged me to employ should idly rust by Indolence or Melancholy; I resolv'd to try some other way, whereby I might not seem entirely useless in my Profession; and might from the Press supply my blameless (as I hope) Omissions with regard to the Pulpit.

The Work I at first intended was an Essay on the Book of Job, in which I am far advanced; and design, if God grant me Life and Health, to finish it with all Expedition. But as this Undertaking was of a mix'd Nature, principally philological, it was esteem'd advisable to take it a little while off the Anvil; and apply my self to what is thought to belong more immediately to my Profession as a Clergyman.

And I was soon determin'd in my Choice, when I heard, that the British Factory at Oporto in Portugal, (to which I formerly ministred in holy Things, and by those Waters of Babylon, with Joy remembred our Sion,) is not as it was then every Lord's Day a regular devout Congregation, attentive also to the Lessons of the Pulpit, and in a decent and religious Behaviour scarce behind any of the Churches in our own Nation; but now no longer receives our Excellent Liturgy at the Priest's Lips, nor hears the Law from his Mouth. And truly as the kind Treatment and Friendship I met with from
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the worthy Gentlemen of that Society, and the generous Rewards, they conferr'd on my poor Endeavours, are Obligations of which I shall ever retain a grateful Sense, and for which I take this Opportunity of paying a publick Acknowledgment: So the best Return I can make is to select for the use of that eminent Body of Merchants, Part of those Instructions, which thro' the divine Blessing were not at the Time I delivered them without some good Effect; and may thro' the same divine Assistance serve in the Place of better, tho perhaps not more seasonable Advice.

However the Propriety of my Design, even thus imperfectly executed, can't be denied by any that considers the Contagion of Popery, and the great number of British Protestants drawn into Portugal by that large and Beneficial Branch of our Commerce with those Kingdoms; where living some Years, I could not avoid making a few Observations concerning the Posture of their Religion. But had I not been under any of the Ties and Circumstances above represented, I might be shelter'd by the Example of the learned Grotius; who (in a Confinement indeed of another kind) employ'd his leisure Hours to furnish his Countrymen trading in Foreign Parts with Arms against the pernicious Errors they were chiefly to conflict with. Nor
is

is the Parallel the less apposite, because the false Principles he proposes to defend them from, were Jewish, Mahometan or Pagan, since Popery is as corrupt and absurd as either of those Persuasions; and scarce less contradictory to, or destructive of true Christianity.

This Narrative of my self, and the Occasion of publishing the following Pages, Custom has render'd pardonable and almost necessary: It faring with Books as with other Vagabonds, few care to look on them, unless first satisfied what they are, whence they come, and upon what Views, they chuse rather dangerously to wander in the wide World than enjoy Peace and Safety at Home. And if the candid Reader has hitherto lent me his Patience, I must beg his farther Exercise of it in one or two more introductory Advertisements.

And First, that my Undertaking may be of more general use, I have thrown the several Arguments here treated of, not so much into the forms of a dry controversial State, as into popular Discourses. These also are occasional, not following in the beaten track commonly trod by the systematical Writers of the Romish Disputes. Nevertheless I have chosen such Topicks, and endeavour'd to range them in such Order, that they may succeed in a natural, at least not a forced Chain,
and

and the whole may appear one uniform Design. And that I might avoid the fault so justly reprehended by^a Tully of making what should be Instruction, rather an Ostentation of Science, than a Rule of Life: I have interspersed up and down Precepts and Exhortations to Virtue and Religion, as were not altogether unsuitable either to the subject which came under Consideration, or the Circumstances of those of my Countrymen, to whom I principally address myself.

That this Entertainment may appear to be less tedious to my Reader, I have endeavour'd to mix some Philosophical Proofs of the Existence of the Deity, and of the Immateriality and eternal Duration of our Souls: Which however are not Excrescencies or Foreign Digressions; but necessary Cautions against the Artifices of the Popish Agents, who when they can't convert, unhinge; and never more successfully build Popery than upon the ruins of Faith and Conscience.

Aristotle, that great Master of Reasoning and of every sort of fine Writing^b, allows sharp Invectives to be the most proper Arms, which can be employ'd against Monstrous Absurdities. This Method our blessed Lord has not only warranted, but sanctified in his

^a *Moralem Disciplinam Ostentationem Scientiæ non Legem vitæ putent. Tully.*

^b *Libro primo Topic.*

manner of treating the unbelieving Scribes and Pharisees; and herein he was imitated by his Apostles and the first Writers in the Church. Accordingly under the Shield of these Authorities in the ensuing Papers, I have endeavour'd to touch the Heart, to kindle a Zeal for the reformed (that is) Christian Truths; and raise a due Indignation against those Qualities and Practices (so odious to God, and which should be detested by Man) Pride and Hypocrisy, Imposture and Idolatry.

As to these Discourses in Particular, I crave leave to add a Word only, concerning a Passage in the Third. Where it is said, I shall omit Penance, treating it in another Place, which indeed at that time I intended; but alter'd my Resolution, perceiving that what I had wrote in the first Discourse concerning Confession and Absolution, render'd any farther Disquisition on that Head less requisite.

The last Observation I shall make is by way of Request, that he who gives himself the trouble of perusing these Discourses, will please to keep perpetually in his Eye the time and place in which the Materials of them were deliver'd. The former was within the Years 1709 and 1715, when our Liberties, and Religion were at a Crisis; and the Period seem'd approaching wherein they were

to expire ; and when some at home who are now so forward to reap the Fruits of the Protestant Succession, were at that Time eager and industrious to blast and pluck it up by the Roots ; and I myself found Papists abroad sanguine and secure in their Hopes of the Pretender's Success. As to the latter, the Scene was Portugal ; and therefore I thought it not improper to calculate my Preservative for that Meridian ; yet so as it might possibly have its Influence on Protestants at home, as well as on those residing in, or travelling through that or any other Popish Country ; who out of this small Essay may be furnish'd with some Arguments to battle Popery, tho intrenched within all her subtlest Refinements. While from this view of the Dregs of the Romish Doctrines and Practices which openly and without reserve shew themselves in Portugal and Spain, every Protestant Reader may be fully convinced of this grand and important Truth ; that Superstition, Enthusiasm, and Religious Cruelty, if once given into, know not any Bounds ; but are capable of hurrying Men away into such gross Errors, as are contrary to common Sense ; and of making them imbrue their Hands in those bloody Barbarities, which the Genius of Christianity utterly disclaims, and which every where shocks even common Humanity.

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D I S.

DISCOURSE I.

The Religious numbering our Days
exemplified in some material Du-
ties to be practis'd, and Romish Er-
rors to be guarded against by Pro-
testants:

Occasion'd by the Death of

Mr. *William Pryn* Merchant

At ¹ O P O R T O,

And Preach'd in the same House where the
deceas'd dwelt.

DISCOURSE

The Kingdom of God is within you
and ye shall possess it
if ye will. For the Kingdom of God
is not meat and drink, but
righteousness, peace, and good will
to one another.

For the Kingdom of God
is not without you, but within you.
For the Kingdom of God
is not without you, but within you.

For the Kingdom of God
is not without you, but within you.
For the Kingdom of God
is not without you, but within you.

P S A L. XC. 12.

*So teach us to number our Days, that
we may apply our Hearts unto
Wisdom.*

IT is with a peculiarly proper, and be-
coming instance of a pious homage and
resignation to Providence (and may be,
thro' the divine assistance, an happy begin-
ning of your farther spiritual improvement)
that here, under the same afflicted roof, you
are now religiously assembled together *as
in the house of prayer*, where you so lately
appear'd with sad solemnity *as in the house
of mourning*. And indeed when God *has*
thus made *a breach upon you*^a, by cutting off
from your body a worthy member, who was
dear to you as *a right hand, or right eye*,
what better method of expiatory oblation
or peace-offering can you be engag'd in,
than (like the royal penitent) in that very
awful and tremendous place where the
destroying Angel has as it were visibly shewn
himself, and the *Lord made bare his wrath-*

SERM. I.

^a 1 Chron. cap. xv. ver. 13.

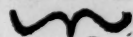
SERM. I. *ful arm* (so that we hereby in a manner stand upon holy ground) ^a *to render* the ever acceptable sacrifice of the *calves* of unfeigned *lips* ^b, and of a truly *broken and contrite heart*? it being in this sense also we may apply the words of the *Psalmist* immediately foregoing my text, that even *thereafter as a man feareth, so will be God's displeasure* ^c; that is, according as men under the stroke of any severe dispensation humble themselves by a pious filial awe; so generally does God proportion his anger, and in a similar degree abate its fierceness, and shorten its duration.

In this general sorrow, which still clouds and sits heavy on every brow, (it being indeed scarce possible but that within these walls your wounds should bleed afresh) 'twere unchristian and even inhuman in me, could I be an idle spectator, and did not partake of the present grief, who have born so large a share in your holy offices of addressing heaven on this fatal accident. But besides the sympathizing regards and concern (which not only the spiritual relation I stand in towards you, and a due sense of our joint loss, but gratitude also for your kind and friendly reception demand) permit me likewise to lament what I account a no small misfortune, that the entrance upon,

^a *Isaiab* lii. 10.

^b *Hosea* xiv. 27.

^c *Psalm* xc. 11.



and as it were inauguration of my ministry here, was in discharging the most unwelcome and sorrowful parts of it. I had much rather (if it had so pleas'd the Almighty) open'd my ghostly labours in offering up our united publick devotions; and by lessons from the pulpit in inforcing on you and myself such doctrines or precepts as are necessary to our common salvation, than in assisting at the mournful scenes of any of your private death-bed preparations, or performing the funeral obsequies of a person, whom, when living, you not only lov'd, but esteem'd as one of the chief lights and ornaments of this honourable Society. However this sadly pleasing consolation I had to relieve me even in these melancholy employments, that as our departed brother left the world manifesting all the hopeful signs of a sincere repentance; so, in your farewell attendance on him at the grave, I beheld in you a serious devout behaviour, and a decent, and I trust *godly sorrow*.

But, when the Almighty *has smitten us*, 'tis not sufficient to return to him with only the sudden starts of some transient prayers and humiliation. For our heavenly Father mercifully severe brings on us the day of adversity, that it may also prove a day of grace, and of *hearing his voice*; that in it we may consider, and when chasten'd by him *more perfectly learn his law*, that is,

The Religious numbering

SERM. I. lay the foundation of being built up to more exalted heights of a solid, and lasting piety. The most suitable likewise and best respect you can pay the memory of your deceas'd friend is to imitate his virtues, to follow his dying advice, and approve your selves such in your health, as he in his sickness exhorted you to become, and all wish they had been at their last moments. You have in him a fresh and deplorable example, that neither youth nor vigour of body, nor the most shining and lively endowments of mind can secure from the grave; but that the witty, ingenious, and skillful head must be laid low in the earth, as well as the *ignorant and foolish*. Which spectacles of mortality not only convince us that man in his highest glory is altogether vanity, but loudly call upon every one to learn and put up with the Psalmist our most earnest petitions to God that he would *so teach us to number our days, that we may apply our hearts unto wisdom*.

The words are as it were the moral of a polite and moving divine hymn on that momentous argument, the shortness and uncertainty of human life; and is generally suppos'd to have been pen'd by *Moses*. And in handling them, tho' I might hence shew the antiquity of lyrick compositions, this, and the two other songs of that great prophet being the most antient poems we know

our Days exemplified.

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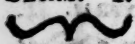
know of; (except the book of *Job*) tho' I SERM. I.
might further give a probable conjecture
that man's longevity had its period before,
or at least at the time of *Moses*; pointing
out lastly many beauties which display them-
selves in this elegant Psalm, wrote in the
spirit, and after the pathetick and lofty
manner of the eastern poetry: Yet think-
ing it sufficient to glance at such like re-
marks, the use I shall make of this passage
in holy Writ is, conformable to the mourn-
ful subject we are now upon,

First, *To single out some of the most ma-
terial duties couch'd under the expression of
Numbering our days.*

Secondly, *Endeavour to prove the rea-
sonableness and wisdom of religiously num-
bering them.*

And because one main design of my mis-
sion hither is the keeping you stedfast and
immoveable in the protestant faith, in pur-
suance of that trust, I shall

Thirdly, *Lay hold on this opportunity of
arming you against such dangerous popish te-
nets, as my present discourse, and the melan-
choly occasion of it, may naturally lead us to
take under consideration.*



As to the first head, *To number our days*, is an elegant metaphor, taken from that useful science, which by your honourable profession all are well acquainted with; and denotes such a constant wisely computing, and as it were ballancing the brevity of life with the various and important business we are therein to transact, as makes us diligent and sagacious in employing our time to the most advantage, and as may best secure our eternal and indeed only valuable interest; which prudent skill may not unfitly be stil'd a religious arithmetick; and is no less necessary for being gainers in the heavenly merchandize, than the art, from whence the phrase is borrow'd, is requisite towards thriving in worldly trade and commerce.

This is the duty in general, couch'd under the phrase of *numbering our days*; and some of its most material particular branches I come now to lay before you.

First then, those religiously *number their days*, who being thoroughly sensible how small the sum of life is, forbear drawing long schemes of worldly enjoyments. And indeed in nothing does the weakness and folly of mankind, as well as their disobedience to the divine will more appear, than in those boundless pursuits of riches and honours, which the covetous and ambitious

ous are engag'd in. They eat the bread of SERM. I. carefulness, rise early and late take rest, and by the immense projection of their designs, one would imagine they thought themselves secure, not so much of the uncertain span here allotted by the Psalmist (and prov'd by sad experience to be the portion only of some few) as of the utmost length of days the old patriots arriv'd at before the flood. Surely *man thus walketh in a vain shadow, and disquieteth himself in vain. He heapeth up riches, and cannot tell who shall gather them.* He by painful steps climbs after grandeur, and either falls in the slippery ascent, or scarce has attain'd the desir'd height, but *God puts down the mighty from his seat, and lays his honour in the dust.* We should not therefore grasp at much, when we can generally attain, and always enjoy, but little; nor make long provisions, when the voyage of this life is short and uncertain; a prudent moderate regard for futurity in this world is all that is expected and allow'd. By too extensive an earthly forecast we as it were overshoot the bounds of our short probationary state, are at best idly busy when involv'd in disproportion'd cares; and (according to our Saviour's account) become guilty of an heinous distrust of Providence, and kind of heathen infidelity.

SERM. I.

Secondly, The consideration that we are to take so short a turn on the stage of this world should teach us neither to indulge ourselves in too warm and fond careffes of any of its delightful objects, nor give the reins to our grief upon the most calamitous accidents. In this temperate equability and poise of the mind, so that we can bear without violent perturbations, either the enjoyments or afflictions of life, a true use and rational contempt of the world principally consist (the flights beyond them being for the most part extravagance and enthusiasm) and are heroical instances of that primitive Christianity which the Apostle persuades the *Corinthians* to the practice of from the above-nam'd motives. *This I say, brethren, the time, that is of our duration here, is short. It remaineth that they who weep, be as though they wept not; and they that rejoyce, as tho' they rejoiced not; and they that buy, as tho' they possessed not; and they that use this world, as not abusing it*^a. But the argument is much stronger if we carry our views into the future state, and reflect that by letting the good or evil of this life make too deep impressions on us we become incapable of the happiness of the next. For the soul while sour'd with

^a St. Paul's first Epistle to the *Corinthians* cap. vii. 29, 30, 31.

earthly

earthly sorrows can have no relish of the heavenly joys; and if it quit the body when in the eager embraces of any sensual gratification, it will necessarily feel the most restless and impatient longings after it, and in either instance be involv'd in that misery and distress, than which a worse hell can scarce be imagin'd. Accordingly both the heathen moralists and christian divines have with great colour of reason concluded, that a considerable part of the infernal pains lies in the sinner's being now tortur'd with agonizing sorrow and anguish, then put on the rack of furious but disappointed desires, ever inflam'd with the thirst after his past vicious pleasures, but not meeting with one drop of enjoyment to cool and slake it. Which leads us to a

Third branch of the religious practical arithmetick here recommended by the *Psalmist*, namely, that by working out our salvation with fear and trembling, during the short continuance allotted us on this side the grave, we run as little risk as possible of the misery, but to our utmost ability secure the happiness, which immediately after death begins, and will indure commensurate to the infinite extension of our whole future existence. Those indeed who are content so far to degrade themselves from the dignity of human nature as to imagine they shall sink into annihilation (which they there-

SERM. I. therefore generally wish, because 'tis their interest should happen) may with some consistency *stand still here all the day idle*; or with the unbelievers (mention'd by St. Paul) say, *let us eat and drink, for to morrow we die*. But that they who profess the faith of the Gospel-heaven and hell should shew themselves cool, and in a manner indifferent which of them becomes their portion, and be engag'd in such monstrously absurd and sinful courses, whereby they incur the eternal divine vengeance, is that supine indolence, that preposterous carelessness, and gross impiety, as well as stupid calculation, which one could not conceive Christians capable of, if we did not find many so lamentably guilty.

Doubtless an eternity of bliss or woe is the most important and awakening subject that our thoughts can be employ'd upon; and if it thoroughly, and in good earnest possess'd the soul, would, as it deserves, be the leading principle of our actions: and wing'd with these hopes and fears we should with incessant speed, and in full stretch, *run the race which is set before us*; flee from the wrath to come, and press forward, that we may receive the prize of eternal life, prepar'd for those, *who by patient continuance in well doing, seek for glory, honour, and immortality*^a. Here is no room for the least

^a St. Paul's Epistle to the Romans chap. ii. 7.

delay;

our Days exemplified.

II

SERM. I.

delay; but 'tis our best wisdom to seize the present golden opportunity, as it flies swift before us, it being no more in our power to insure any future seasons, than 'tis to recall the past. We should double our diligence, and crowding into the space of our existence, here thick and frequent virtuous actions make the sphere of our lives (if God should think fit to contract them) as uniform, solid and complete as those of a larger circumference; so that like jewels, tho' small in their dimensions, thro' the brightness of their lustre they may become of high value in themselves, *and great price in the sight of God.*

Lastly, Those who truly compute their time, should (in the Apostle's phrase) *redeem and improve it* to the best advantage, and take care that all their affairs, whether spiritual or temporal, be transacted in due order and regularity. The Lord's day ought to be religiously observ'd, hallow'd and appropriated either to the immediate service of God, or some other pious duties; and in all the fasts and festivals of our church we ought to set apart such a space for prayer and sacred exercises as may make them holy in reality, and not barely usurp that name and title. And truly, as to the being constant at religious assemblies, should any of our *little flock* herein grow remiss, they may be sham'd into it by the example even
of

SERM. I. of our adversaries: And 'tis scarce to be doubted but that Protestants will as diligently attend the pure and primitive offices of our church, deliver'd in our mother tongue, as Papists do their false worship, polluted with so foul a mixture of superstition and idolatry; and for that reason indeed best veil'd under an unknown language. But the rules and even laws of our native country concerning the observation of the Lord's-day being justly valued for a due temper between the extremes, either on the one hand of a jewish rigour, or on the other of a popish profanation; give me leave in the spirit of meekness most earnestly to persuade you, not to allow your selves any of those liberties here abroad, which would be the occasion of offence and scandal at home. You have been taught, that to hallow the Sabbath, 'tis not sufficient barely to rest from open worldly occupations, but to refrain from covert and secret employments; that after divine service, instead of entering into to your counting-houses to state and settle your earthly merchandize, you should retire into your closets, and ballancing your spiritual losses and gains, retrieve any former mistakes, and secure *the pearl of great price*, which is the end of our hopes, and should be the subject of all our aims. Much less have you so learn'd Christ as to think it consistent with the christian profession, or even decency,

decency, after the custom of this kingdom, SERM. I.
to indulge your selves in all manner of worldly recreations. But in reality with what delight as well as use might you spend this holy-day, in reading, meditation, and the several methods of divine intercourse with God? Perhaps persons immers'd in business, or pleasure, have no relish of such religious satisfactions: But when once tasted of by a sincere and pious mind, they will be found to be the most delicious feast the soul can be entertain'd with, and by which we gain on earth as it were an antipast of heaven. When *the first-fruit* of the week (to use a Scripture metaphor) *is thus holy, the lump, or other days, will easily be also holy*: especially by the observance of these, or such like directions. In them, as constantly as the vicissitudes of morning and evening return, should our private devotions be offer'd up, which no business, or diversion, ought intirely to hinder, or interrupt. Before or after these the serious perusal of the sacred oracles should have their place. In the large intermediate remainder of the day there is room sufficient for industry and diligence in the duties of your calling, which ought to be sparingly and prudently intermix'd with necessary refreshments, and innocent recreations. A frugal economy is no less necessary to the discreetly laying out the moments of our duration than the

4 manag-

SERM. I. managing other expences: By thus methodically disposing of our temporal and eternal concerns we the soonest dispatch them, are masters of more time, prevent that desultory flutter and hurry those are unavoidably incident to who suffer their affairs to fluctuate at random; and we lastly hereby give our lives a graceful equability and smoothness; and every action (as *Solomon*^a speaks) will appear *beautiful*, because perform'd *in its season*.

As a farther inducement to the strictly observing such a regular deportment, it may be consider'd, that there is no part of morality which the best heathen writers of Ethicks have more refin'd upon, and more pressingly urg'd. They tell us, and with great reason, that it best keeps up the dignity of human nature, order and decency being one main point wherein we surpass the brute creation; that it is not only a branch of virtue, but as it were the blossom and flower of all the virtues; that accordingly a character thus conducted and maintain'd, has ever been amiable and in high esteem, and is therefore that which a man of sense and religion should chiefly aim to be distinguish'd by. A life thus adjusted *Tully* compares to a well compos'd and finish'd oration: In the one and the other a proper series, apt

^a *Ecclesiastes* chap. iii. ver. 11.

symmetry^b, and connexion of the parts diffuse thro' the whole strength and beauty. And we view this, as well as hear or read, that not only with delight but admiration. The word *εὐταξία*, us'd by the Greek philosophers, is most significant; the expression lively, representing the nature of the thing. It is a military term borrow'd from the setting an army in battel array, by which as the forces are glorious in appearance, so they make the most vigorous push. The Scripture often shadows out our state in this world under the allegory of a warfare; and in this view we may be assur'd that then we are in the fairest way to take heaven by a holy violence, when our actions are, as it were, marshal'd in due rank and file, and we move with an exact and therefore successful regularity.

Having thus singled out some of the most material duties, couch'd under the expression of *numbering our days*; I proceed *secondly* to shew the reasonableness and wisdom of putting in practice such a religious arithmetick. This indeed has been already done in part under each head: But that you may be the more fully convinc'd of this important truth, I shall bring it home, and as it were into a nearer point of view, by lay-

^b Talis est igitur ordo actionum adhibendus, ut, quemadmodum in oratione constanti, sic in vitâ, omnia sunt apta inter se, & convenientia. *Tull. Offic. Lib. I. Cap. XL.*

SERM. III. ing before you these following considerations. And

First, time is a precious talent which the Almighty has intrusted us with, and will reward or punish us according as we shall improve, mispend, or neglect it: So that he who hides it, letting his years consume in sloth and inactivity, and he who lavishes and squanders them away in vice and wickedness, shall at the dreadful general audit be esteem'd an unprofitable steward, *and cast into outer darkness, where shall be weeping and gnashing of teeth.* Tho' the hours fly swiftly and soon perish, yet they are severely to be accounted for: this life being not a bare duration, but a scene of action, a probationary state, and a passage to an irreversibile eternity. 'Tis therefore our highest wisdom to work out our salvation *now it is called to day*: The night cometh when no man can work, but all are doom'd either to unspeakable bliss, or torments insupportable.

Secondly, The wisdom of religiously *numbering our days*, or improving our time, farther appears from the great multiplicity of offices we have to perform in it. Were there little business for us to transact in this frail and mortal state, it might be excusable, if (like the sluggard in the *Proverbs*) *we folded our hands in our bosoms*, and unconcernedly view'd the hurrying minutes flow

flow before us. But the many and various duties we owe God, our neighbour, and our selves, which are to be gone thro' in so short a space, require our most active industry, and unwearied application. That fam'd aphorism, *life is short, and art long*, excited the diligence of the Gentile Philosophers, how much more should the consideration of *the sundry and divers* virtuous actions, which are to be confirm'd into habits *before we go hence and are no more seen*, awaken us Christians, and make us double our care and pains, *that our labour may not be in vain in the Lord*.

But the wisdom of this practical religious arithmetick is lastly hence fully manifest, because there are many difficulties and obstructions to be surmounted, many *weights and sins easily besetting us* to be laid aside, that we may be able *to run with patience the race which is set before us*^a. See that *you walk circumspectly* (says the Apostle) *not as fools, but as wise, redeeming the time, because the days are evil*^b. St. Paul indeed had regard to the bitter persecutions in which Christians were then involv'd, and justly therefore admonishes the *Ephesians*, 'twould be their greatest prudence to let slip no opportunity of improving their virtue, and devotion, since their present calamities would cut off several occasions of doing good,

^a Hebrews xii. 1.

^b Ephes. v. 15, 16.

SERM. I. and exercising their religion. The same argument I may urge to you who in many respects are under parallel circumstances. You are here as it were in the primitive state of Christianity, being a protestant Church, if not now founded, yet as it were rebuilt, after having lain buried in a long interval of disuse and silence. Like the first professors of our faith in the Apostles days, we hold our religious assemblies not in consecrated temples, but private houses *for fear of our adversaries*; who with the same inveterate and vehement malice oppose us, as both the Heathens and Jews did them. It were to be wish'd, that as we in some measure resemble them in these instances; so we would more especially imitate the bright example of their spotless innocence, constant as well as fervent devotion, and disinterested, immense charity. And indeed no elogy can be too great for those who liv'd in the infancy of the Church. By the account the sacred historian gives,^a they appear'd as it were a divine colony transplanted from heaven to earth. *They continued stedfastly (says St. Luke) in the Apostles doctrine, and fellowship, and in breaking of bread, (i. e. receiving the the holy Eucharist) and in prayers. And all that believ'd were together, and had all things common; and sold their possessions, and goods, and parted*

^a Act. chap. ii. ver. 42, 44, 45.

them

them to all men, as every man had need. And SERM. I.
 I may say in the words of St. Paul, *I would to God that not only I, but also all that hear me this day, were both almost, and altogether such as they were, except their bonds, and imprisonments, torturings, and sundry kinds of death.* 'Tis true you do not suffer the fiery tryal, our *British* Sovereign being able and ready to keep off, or revenge any such attempts. But besides the scorn and reproach you undergo, which in our Saviour's account are a no small degree of persecution, you meet with many discouraging obstacles in professing the protestant faith, and are attack'd with all the arts that their priests are capable of using to seduce you from it: Which brings me to the third thing propos'd, namely to arm you against such dangerous popish tenets, as my present discourse, and the melancholy occasion of it may naturally lead us to take under consideration.

The first tenet of the *Romish* Church I shall guard you against, is their proud and arrogant doctrine of merit, which is one main pillar of their religion, as well as wealth and grandeur. And certainly there cannot be a more gross error in the spiritual computation I have hitherto treated of, than to imagine that God is thus a debtor to frail, and sinful man; or that our imperfect obedience of so short a duration,

SERM. I.

(when the whole and utmost of our service is matter of duty, none of which we can discharge without divine assistance) should by its intrinsic worth and excellence bear an equivalent proportion to an eternity of the most consummate happiness.

The prophet in a strong allusion describes our righteousness *as filthy rags*; and we are told as well as sadly experience it our selves, *that in many things we offend all, are at best unprofitable servants*, and therefore might justly be cast into everlasting outer darkness. *Where then* (to use the words ^a of the Apostle) *is this boasting? 'Tis excluded by the law of faith*, that is the whole tenor of the Gospel. What therefore can be more absurd, as well as prophane, than this conceited presumption of the *Romanists*? 'Tis as if a freely pardon'd criminal should demand the highest favours of his Prince, to whom by foul rebellion he had forfeited his life. Indeed thro' our Saviour's satisfaction we have a right and title to the celestial inheritance, as a forgiven offender may have to whatever is included in his pardon: Yet still eternal life is a gracious *gift*, and promise, to be claimed solely by our Saviour's merits, not our own. Neither is this doctrine of merit only an instance of spiritual pride, but of injustice and ingratitude to God. Men here-

^a Rom. iii. 27.

by disown the highest obligations, sacrilegiously rob many of the divine attributes of the honour due to them, disparage and trample upon infinite clemency, and invade heaven by a kind of gigantick violence. What fatal influence it has on religion is notorious: Nevertheless this foul corruption is strenuously abetted by the *Romish* Church: And no wonder, since, as 'tis a gainful notion (it being one of the inexhaustible mines from which their revenues are supply'd, and a great part of the foundation on which their religious houses are generally erected) so 'tis a successful state-engine for carrying on the papal tyranny and usurpation. For (with horror be it spoken) the most scandalous breach of faith, and violation of oaths, the most bloody assassinations and massacres having been sanctified by their Popes, and term'd meritorious, (who have also canoniz'd as Martyrs those who fell by the hands of justice in such flagitious attempts) there never will be wanting instruments, who, excited by the same views, will be ready to engage themselves in the like abominable practices.

Some of our adversaries, to avoid the weight of this charge, and the blasphemy of this doctrine of merit, which makes a sort of traffick of offices between God and man, distinguish merit (as they speak) into that of condignity and congruity. The former

SERM. I. mer denotes an inherent value, and excellence in the work; so that it may upon the score of strict justice claim a reward. The latter (that of congruity) tho' it disavows an intrinsic worth in any of our actions, yet imports that 'tis suitable and congruous to the divine equity and goodness to reward them. But this distinction, if thoroughly consider'd, will be found to be idle, and rather fine spun than solid. For if the defenders of the latter notion assert, 'tis so far congruous for God, that from the nature of things he is oblig'd to reward our obedience, it amounts to the first part, the merit of condignity, and is liable to all its absurdities. But if thereby they mean that God is under an obligation to reward our religious performances only from his word, and veracity, they give up the question, this being no merit at all; and the doctrine is the same, which Protestants contend for, namely, that human actions are worthless, the divine rewards gratuitous, for which we can put in no plea, but on the terms of promise, and such a promise as was free, spontaneous, and the effect of mere goodness and compassion.

But the most arrogant part of this tenet is still behind. For Papists tell us that there have been, and may be such voluntary severities, such uncommanded, and heroical strains of perfection, as (to speak in their phrase)

phrase) are works of supererogation; and not only meritorious in the authors of them, but capable also of communicating desert to others, than which there cannot be a more senseless paradox. For if (as has been shewn) all our services are matter of bounden duty; if the best Christians *fall short of the grace of God*, 'tis evident that at the foot of their account there can be no supernumerary sums to be transfer'd to others; the ballance being ever against them, and a score of their own remaining to be clear'd. So that the overplus of a Saint's merit is such an imaginary transfer and reversion, as 'tis hard to say which is greater, their imposture who obtrude it on mankind, or the stupidity of those who are ready to accept it and give into its belief: Yet the *Romanists* pretend that their Church has a large bank of this sort of merit intrusted to its management; but by what authentick grant or patent it does not appear. However this fairy spiritual treasure has brought them a large share of real wealth, till at length the gross abuses herein, and of indulgencies founded on this theory of communicating merit, gave rise to the Reformation; and are likewise a standing argument against Popery, which by these vain and insolent doctrines of merit, and supererogation, depreciate our Lord's sufferings, and propitiatory sacrifice, undermine morality,

SERM.

I. rality, overthrow humility and self-abasement, the very foundation of Christianity, set heaven to sale, and open a wide breach for the most abandon'd impiety to rush in upon the world.

Easy and desirable divinity is this to the most impure and wicked wretches, who may take their full swing in vice, and by some few falsely glittering, rather than real good actions, believe they can more than atone for it; who by purchasing indulgences and pardons are allow'd to practise virtue by proxy, and to be good according to their pennyworth; or if they care not to part with their wealth in their lives, a charitable will, and more especially a large legacy to some favourite orders of the Church, is as effectual, being that holy bribe which, it seems, procures a ready entrance into the strait gate of heaven.

The next dangerous errors of the *Romish* Church I shall guard you against are those relating to confession: And as this practice makes up so great a part of their death-bed preparation; so the mournful occasion of my present discourse leads us more especially to consider it.

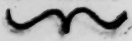
I shall hereafter more fully treat of this point; and shall confine myself for the present to shew the pernicious effects of one branch of it; namely, that sorrow for sin, even upon the low motives of dread of the
divine

divine vengeance, or (as the *Romanists* call it) attrition, if join'd with confession, and the absolution of the Priest, is sufficient at men's last hours, or indeed any time, to entitle them to the divine pardon, and favour. And here I shall first observe, that nothing can more wound Christian morality in its very vitals, or to a greater degree endanger men's salvation, than thus encouraging them to defer that repentance, which ought to be the most early and perpetual business of life, to the concluding scenes of it. The grand design of the Gospel dispensation is to purify and exalt our natures, and (as far as human corruption and frailty will admit) *to make us holy as our heavenly Father is holy, perfect as he is perfect.*

Now what can have a more immediately destructive influence to defeat this glorious end than this horrid doctrine, which by its natural tendency so much contributes to, and promotes an obdurate impenitency? The eternal torments tho' believ'd certain, yet because view'd at a distance, give but a feeble check to the flagitiousness of the world; but those who have so far flung off these shackles as to imagine they may sin with safety have little left to curb them in; and then what monstrous giants in wickedness will not men grow, if they think they may safely persist in an unrestrain'd licentiousness; and that 'tis needless to begin a new life,

SERM. I. life, till they are enter'd upon the verge of death? And as this doctrine is naturally productive of a degeneracy in manners, so is it for that very reason most perilous with regard to men's salvation, as 'tis also on other accounts. For the sinner is too apt thro' his own blind depravity to indulge himself in these fatal delays; nor wants the being tempted to trust *and lean upon this broken reed*^a: So that the deceitfulness of his heart conspiring with the presumptuous hopes this pious cheat of the *Romish* Church flatters him with, no wonder if he unavoidably mistakes and depends upon this *form of Godliness* for its real power, this surface and shadow for its solid substance. But this procrastination to a sick-bed is of itself extremely hazardous, tho' the sinner should keep clear of the abovemention'd delusion: For if we consider the nature of repentance which is nothing less than a thorough alteration of the whole mind, the wiping off every foul stain, and tincture, so that there is to be quite another colour of all the habits and dispositions, the conscience, which by guilt (to use a strong and elegant Scripture metaphor) *was red as scarlet and crimson*, being now to become *as white as wool and snow*^b; 'tis more than probable that the long and harden'd transgressor, tho' struck with a sincere remorse, who comes in at the close of the eleventh hour, and

^a *Isaiab xxxvi. 6.*^b *Isaiab i. 18.*



as it were in the evening, (the time of retribution, not amendment) should have space sufficient to produce this great, but necessary change. According to the Scripture account he has sinn'd himself but one remove from an utter incapacity of being reclaim'd. The metamorphosis is represented to be like that of the *Æthiopian changing his skin*, or the *Leopard his spots*: And if he is sav'd 'tis by being miraculously snatch'd like a brand out of the fire. And how can he expect from God any extraordinary favour, who has often abus'd, and trampled upon the ordinary tenders, and means of his grace? or reasonably believe that his Redeemer whom he has slighted and crucify'd afresh, should embrace him with unpromis'd mercy, when he has flung himself out of the arms of the covenanted compassion? 'Tis true we grant a death-bed repentance may be sincere; and God who *understands the thoughts afar off*, can also foresee, and will accept of the stability of our vows, and resolutions of obedience, tho' by cutting off the vital thread, he prevents their being put in practice: But since repentance is the only and indeed most gracious terms upon which God has promis'd forgiveness, since the contrition, and seemingly strong purposes of amendment in persons, when they imagine the *king of terrors* approaching, prove often *like the morning-dew*,

SERM. I. *dew*, and vanish as soon as the fair-day of health returns; since the soul in its departing agonies is unfit for this arduous work, which requires its utmost strength and vigour; and those who have 'so often resisted the motions of the holy Spirit, can't then reasonably hope for his kindly aid; since lastly the stroke may be so sudden as not to afford opportunity for the first acts of repentance, much less completion: As 'tis the height of folly and madness thus to hazard the most important affair, and leave it to little more than a bare possibility of success; so we ought with a pious indignation to reject all such antichristian Doctrines which overthrow the design of the Gospel, and hurry men hoodwink'd on to, and suffer them securely to drop down so dangerous a precipice. And indeed what can more effectually advance the empire, and contribute to the triumphs of Satan than this impious notion of the *Romish* Church, which by laying asleep the fear of punishment, removes impediments, and smooths the way; and therefore may truly be said to incite and urge the sinner on to eternal perdition? What a soft bed is here made for Libertines and Atheists to lye down upon, if they can but at last be work'd up to a little remorse, which they may and often mechanically feel from the weakness of their body, not a rational conviction of their

their mind. They naturally also from the extreme of scepticism run into the other of superstition; and then enthusiasm easily enters into the soul: So that as they liv'd with audaciousness, they die in presumption; and think themselves entitled to the heavenly happiness, when by their impenitency they had not only render'd themselves incapable of enjoying it; but justly fall into those everlasting torments to which they are necessarily made liable by such a callous and incurable depravity.

But as error is often the parent of monstrous births; so this doctrine is no less capable of producing a despair than presumption. For should the Priest, who pronounces the absolution, not be in humour to accompany it with his intention, should there be any flaw in his orders, which (according to Popish rules) may happen by a thousand accidents, their church declares this sacrament (as they call it) utterly invalid. And should any anxious agonizing disquietudes be on this account conjur'd up in the dying penitent's breast, there is nothing, upon any consistent scheme of their divinity, which can calm, or allay the dreadful tempest. So that for this reason lastly we condemn their doctrine of a death-bed confession; since it may drive the sinner

^a *Chillingworth's Safe way: Page 76.*

SERM. I. into despair, and makes the terms, and hopes
 of pardon so uncertain and precarious.

This may suffice for the heads I have propos'd to discourse on. It remains that we who *have renounc'd*, shall I say these *hidden*, rather these *flagrant things of dishonesty*, carefully guarding against all vain pretences and dangerous errors, diligently *apply* ourselves to the true *wisdom of numbering our days*: So that whenever our great Lord and Master comes and summons us, we may give up our accounts with joy; and be entitled to the exceeding great, and precious promises^a made to the good and faithful steward, on whom, let us remember, will be confer'd a reward in proportion to the return and improvement of the talent put in his hands to trade with: And *where much is given, much will be requir'd*.

^a 2 Peter i. 4.

DISCOURSE II.

Papists know not what they worship,
Prov'd in some remarkable Instances.

Occasion'd by the opening of a

C H A P E L

For the Church of *England* Worship,

On *Christmas-Day* 1709.

D

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JOHN IV. 22.

Ye know not what you worship.

ONE of the chief and indeed eternally unsurmountable objections against the *Romish* religion, is that absurd, scandalous, and detestable corruption introduced by it, into their divine worship: So many instances of which dishonouring God and bringing a reproach on human nature, both afford Protestants the most justifiable reason, and put them also under an indispensable obligation of shunning communion with Papists. For their Religion is not only incumbered with shew, and ceremony, to such a degree, as to make it almost as burthensome as the Jewish rites, which our Lord came to abolish; but is also in a manner sunk even into that heathen polytheism and idolatry, which the Almighty has ever declar'd himself jealous of, and to abominate; so that true Christian devotion is entirely lost in the Church of *Rome*; and we may apply in many regards to her that sarcasm of the text, *Ye know not what you worship.* SERM. II.

In which words our Lord reprehends the schismatical worship of the *Samaritans* (in

SERM. II. the temple on mount *Gerizim*) as precarious and groundless, being founded on no warrant or authority of holy Scripture; and hence I shall take occasion to single out some instances in the *Romish* religion or worship, which may be branded with the like ignorance and folly.

And the instances I shall assign are these.

First, *The adoration of the host in the blessed Eucharist.*

Secondly, *The invocation of Saints and Angels.*

Thirdly, *Prayers in an unknown tongue.*

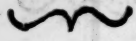
These topicks, you as Protestants may always seasonably be entertain'd with, but they are more especially suitable on this festival, when we commemorate the nativity of our blessed Saviour, one of whose chief offices it was to banish from the world that superstition and idolatry, which then generally prevail'd, and to instruct mankind in a proper spiritual true devotion; worthy the supream being, and becoming there lation we bear to him; neither are such-like subjects less fit, at this first opening, and as it were dedication of this chapel for the service of the Church of *England*, which tho'

only some private *room*, according to the scanty concessions in our treaties with difficulty gain'd from, and now attempted to be invaded by the bigotry of this people: Yet thro' your pious munificence, appears, a no despicable model of our sacred temples at home. So that we here offer up our prayers and praises to God conformable to the rules of our excellent Church, in such a plain decency, and primitive order, and those sober *beauties of holiness*, that if our hearts be rightly tun'd, we may, after an acceptable manner, ^a*sing the Lord's song in a strange land*.

The first instance here singled out of the ignorance and folly of Papists in their religion, by which Protestants may justly say to them, *Ye know not what you worship*, is the adoration of the host, in the blessed eucharist, as being founded on the doctrine of transubstantiation, of which they are so far from having any evidence, that they are assur'd of the contrary from all, both the natural and divine notices, by which the mind gains its information, namely, on one hand the reports of our senses, and the deductions of right reason; on the other, the oracles of revelation.

I have here kept the common division of the lights which illuminate the mind with

^a *Psal.* cxxxvii. 4.

SERM. II.  any sort of knowledge, distinguishing them into natural and divine : 'Tho' strictly speaking, they are all equally divine, the last immediately so, the two former mediately. God being their original, but not immediate author ; men arriving at the knowledge thence acquir'd, by the natural use of the faculties which their Almighty Creator at first endow'd them with.

Now if these are each of them divine methods, by which truth is convey'd to the understanding ; their genuine dictates cannot thwart, or be repugnant, one to another, because truth is uniform and still the same, as descending from, and being a ray of the ^a *Father of lights, with whom is no variableness or shadow of turning* : So that tho' several mysteries of faith being not sensible objects come not within the verge and determination of our senses ; and others are also above reason ; yet neither of them can be admitted, if contrary to reason or sense in such objects as fall under their notice and verdict. And indeed sense, reason and revelation are so far from jarring with, and being destructive of, that they have a mutual dependence upon, and lend a friendly help to one another. This being a kind of confederate empire (if I may be allow'd the allegory) where tho' each of them be absolute in its own dominion ; yet the infe-

^a *James i. 17.*

rior are subordinate and pay homage to the superior power: And these also are indebted to those for their needful succour. For as reason corrects the errors of sense occasion'd by some defect in the organ, or an undue position of its object; and revelation not only rectifies many mistakes of our weak, short-sighted, and too often deprav'd reason; but enlarges its views, opening to the intellect those scenes which its naked eye, unassisted with heavenly aids, could never have gain'd a prospect of: So reason and sense are of no small use, in manifesting to us revelation. For 'tis by our senses, that miracles, tho' signs and seals of inspiration, are evinc'd: By reason, we at first infer the divine authority of the Scriptures; then compare its sacred truths; and thence gain fresh discoveries. But as has been said, revelation cannot be contrary to either reason or sense, because God cannot contradict himself, which those apparently make him, who assert, that any of these manifestations of truth originally his, may be disagreeing and incompatible with each other.

Having by this general view, as it were, clear'd and smooth'd the way, the particular proofs are easily advanc'd. And here first, we reject transubstantiation because contrary to the united testimony of so many senses, the assurance of one which alone would be sufficient to pass the negative on

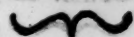
SERM. II. it. Neither are Protestants to be blam'd, for appealing to the external senses, tho' in mysteries of faith; where they are sensible objects, and therefore justly come under this sort of cognizance. Especially since our Lord himself, in a not unparrallel instance (the proof of his body being really rais'd from the grave) crys out to St. *Thomas*,^a *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side.* And at another time he submits himself to the like test, saying to the *elven*, *and them that were with them*^b, *handle me, and see, for a spirit has not flesh and bones, as ye see me have.*

Secondly, We renounce transubstantiation, because 'tis a doctrine utterly inconsistent with the common reason of mankind, and the generally receiv'd notions of natural philosophy.

There is not any one point more clearly evinc'd than this, that where the accidents and properties, or as others speak, the modes and attributes of any body are seen displaying themselves; there also, the bodies to which they belong are locally present: these being no more able to exist separated from those, than shadows can be cast back without the substances on which they attend. And yet Papists tell us, that tho' all the qualities of bread and wine appear in the


^a John xx. 27.

^b Luke xxiv. 39.



holy symbols, after the consecration of the Priest, our Lord's glorify'd body is by a kind of enchantment (if I may be allow'd the expression) brought down from heaven, and locally, tho' invisibly present to, and consequently must be even eaten by the communicants; than which nothing can be a more portentous and shocking position; and no wonder, if it drove others, as well as *A-verroes*, to cry out,—*Quandoquidem Christiani adorant quod comedunt, sit anima mea cum philosophis*: Since Christians adore what they eat, let my soul be among the philosophers.

'Tis also an undoubted maxim amongst those, who with any judgment have carried their enquiries into the nature and properties of corporeal substances and space, that the same body cannot at one time be in different places, because 'tis a contradiction; for then one and the same body would be limited and circumscrib'd, and at the same time not be limited and circumscrib'd. But according to transubstantiation our blessed Lord's body is at once in heaven, and likewise locally present at as many of their altars, as numberless Priests daily officiate. An effect this not within the sphere of Omnipotence it self, not being a miracle, but a monstrous absurdity, and, as has been said, a plain contradiction. To produce it, is not an instance of power, but a trifling labour in vain; 'tis to do and undo, as bringing

SERM. II.  ing together those irreconcilable enemies, which mutually overthrow and destroy one another. An employment Papists indeed may have the confidence to assign the divine Attributes, who with such impiety pretend, that a few words of any of their Priests can deify matter.

Upon the whole, as 'tis blasphemy to say that God can be deceiv'd; so 'tis little less to assert, that he will deceive us, it arraigning his goodness, as well as veracity: Which crime they can hardly evade falling into, who declare, that when the organs of the senses are unhurt and awake, when the object is at a due distance, and no requisite wanting to make the impression lively and strong, yet still that the picture is only imaginary, not the true copy of the original. Nor do they less incur the guilt of making the eternal and pure fountain of truth the source of error, who advance, that when the mind is sound, unbiass'd by interest, and unheated by passion, the ideas clear, and distinct, and the relations betwixt them evident; yet even then, the judgments thus form'd, are precarious, and may be false; if such a deception of the senses, and understanding, be once granted, all the criteria of truth are lost, farewell evidence and certainty, and the wildest scepticism and darkest confusion may hence be introduc'd into the intellectual world. Upon these principles men would in a literal sense
walk

walk in a vain shadow, and our lives would be nothing else but one continued dream or fairy representation. This unavoidably follows from transubstantiation, if we pursue it to its just consequences; so that were this doctrine true, we can be assur'd of the truth of nothing besides itself. If the testimony of the senses be unfaithful, if the convictions of reason are to be discarded, men might rationally doubt of revelation, whose evidence, as has been said, depends on these *two grand pillars and grounds of the truth*.

Prest by these difficulties our adversaries take refuge in Scripture proofs, and vainly triumph in them as an impregnable strength; since transubstantiation, in the third place, is no less contrary to revelation, than to reason and sense. And here it might be sufficient to observe, that however express our Saviour's words are, *This is my body*, yet their meaning can't be literal; because, as has been said, it contradicts the plain evidence of our senses, and the undoubted dictates of right reason. But I shall farther remark, that whatever inducements lead men in the interpretation of Scripture, to give any of its phrases a figurative sense; here conspire in the highest degree.

When God ascribes to himself eyes and ears, has he not been always apprehended to condescend to borrow'd expressions, *speaking*

SERM. II. *after the manner of men*, in compassion to the infirmities of our flesh, since any other meaning would be profane, as well as contrary to common sense: Do Papists for the like reasons think our Saviour metaphorically call'd a *door* or a *vine*? Why do they not also on the same account expound the words of the institution of only a sacramental body; when their contended for corporal presence is clogg'd with as many and equally gross absurdities? If the analogy betwixt any type in the Old Testament, and its antitype in the New, afford us just grounds of explaining the expressions regarding the latter, after the same manner as those concerning the former; why is not the body of our Saviour here to be understood for the sign of it, in the same way as *Moses* stiles the blood sprinkled by him, ^a *The blood of the testament which God has enjoin'd*; that is, the seal and ratification of it? It being also the like phrase, the *Jews* made use of in the celebration of the Passover, saying, *This is the Paschal Lamb, which was slain for us in Egypt*, by it ever importing its emblem or representation. Should we not here take with us for lights, the other phrases made use of by our Lord, who at the consecration of the wine, calls the ^b *cup the new testament of the blood shed*

^a *Heb. ix. 20.*^b *Luke xx. 22.*

for us; where according to *Papists* themselves, is a knot of many figures, indeed scarce fewer than there are words? Add to this, that the wine after celebration is call'd by our Lord the *fruit of the grape*, which amounts to little less than a demonstration that he never intended the substantial change which the council of *Trent*, contrary to antiquity, as well as against all other reasons, has peremptorily decreed. Ought not likewise regard to be had to the transaction which pass'd between our Lord and his Apostles, wherein, according to the doctrine of transubstantiation, he gives them with his own hand his own natural body, and they worse than cannibals eat not an enemy but their Lord and Saviour? Should we not, lastly, have in view the design of this holy ceremony, which was to be a memorial of Christ's death and passion? So that our Saviour can't with any propriety be now said to be corporally present to believers, when they are to commemorate his past crucifixion, and to reap the fruits of it.

From these and the like arguments the reform'd conclude the utter impossibility of transubstantiation, and thence also infer the extreme and gross ignorance and folly, as well as idolatry of adoring the host in the blessed Eucharist; so that we may here justly say to *Papists* in the sarcasm of the text, *Ye know not what ye worship*. But the reason

SERM. II.

son of loading them with this imputation farther appears, in that were this doctrine suppos'd true; yet upon the principles of their religion, they must be left at the utmost uncertainty concerning the object of their worship. For according to themselves, should the intention of the Priest be wanting (which, through his wickedness has sometimes happen'd) in the administration of their Sacraments; should his orders be invalid, which according to the rules laid down in their Church, is almost unavoidable; the wondrous metamorphosis is not wrought, the apotheosis uneffected, and the Sacrament becomes entirely null and void. And should men suffer themselves to be in the dark near this dangerous precipice of idolatry? Should they not shudder at the fear, lest the pompous, and magnificent, and often ridiculous processions they are engaged in, lest the crouds they join with in falling down on their knees in the open streets, should be paying a blind idolatrous worship to only an unleavened wafer? which how it can be a less heinous abomination, than the heathens worshipping stocks or stones, a school-man or *Jesuit*, with all his subtilty, can't shift off and distinguish away.

To conclude this head, have we not therefore sufficient grounds to charge the Church of *Rome* with leading their votaries

ries into something more gross than Paganism? The *Gentiles* indeed paid divine honours to their fancied tutelar deities of the fields and vineyards; but Papists even deify the fruits themselves: and bread and wine us'd by the former, as parts only of their sacrifices, are by the latter made objects of adoration. And this view of the *Romish* religion so foully relapsed from Christianity into Paganism, naturally leads us to the second instance here assign'd of the ignorance and folly in their worship, namely the invocation of Saints and Angels.

And here 'tis, at first sight, evident that on this account Papists may in St. Paul's words be literally stil'd *δεισιδαίμονες*, that is, struck with a slavish fear of, and paying an undue homage to *Dæmons*. For as the word *δαίμων* includes every sort of intelligent being superior to man, and which he may make to himself a deity of, and according to *Philo*^a, particularly denotes those whom *Moses* call'd Angels; so it takes in the whole compass of this head, and the full charge (to use a Scripture metaphor) is a *millstone that hangs about the neck of Popery*, and ought to sink it in the opinion of every sincere Christian. Whoever reads those celebrated books of *Tully*, *De naturâ*

^a *Philo de mundo.*

SERM. II. *Deorum*, or indeed any other catalogue of the heathen divinities, and compares them with the popish calendars, liturgies, and those pious romances their legends, will be convinc'd, that old *Rome* scarce entertain'd a greater number of Gods, than is fondly received by the new; for those may be call'd Gods to whom adoration is paid. And the contrast betwixt their antient and modern worship will be found to be only a difference in the disposition, or attitude of the figures, while the superstition is in both the same: Both ^a *becoming vain in their imaginations, and having their foolish hearts darken'd*; they both are guilty of the ^b μεταλάξις τῆς ἀληθείας τῷ Θεῷ ἐν τῷ ψεύδει, *the changing of the truth of God into a lye*, or as the *Jansenists* explain the passage, the transferring what was discoverable by the light of reason of the true God, to false divinities. And therefore Papists directly, not barely by collateral consequence, violate that first grand prohibition in all natural as well as reveal'd religion, pronounc'd by the supreme Being himself, ^c *Thou shalt have no other Gods but me* ^d. To carry on the parallel, are the fopperies of a popish canonization less ridiculous, than were those of a pagan apotheosis? How nearly (excepting sacrifices) does the superstitious worship of

^a Rom. i. 21. ^b Rom. i. 25. ^c Exod. xx. 23. ^d πλὴν ἐμοῦ.

the demi-god, resemble the devotion now offer'd up to the Saint? Could the divine honours paid in these parts to *Hercules* be more vain than those which their St. *Anthony* has bestow'd on him? Or lastly, was any female deity among the *Gentiles*, either *Asheroth* call'd the *Queen of heaven*, or *Cybele* their fam'd mother of the Gods, declar'd invested with a more sacrilegious and profane authority, or ador'd under titles or in addresses more blasphemous, than that excellent person the Virgin-mother? who thus described is injuriously as well as absurdly drawn out of character; while she, so remarkably distinguish'd below for the ornament of an humble spirit, is represented above as affecting divinity, and swoln with the most imperious arrogance. But in nothing more does the comparison between the ancient Pagan, and the modern Christian (or rather as was before said the again become Heathen) *Rome* hold good, than that the superstition of the one, as well as the other, is the off-spring of the same parent, a wrong notion, and false dread of the divine nature and attributes. Men with no less impiety than ignorance paint to themselves the Deity like a proud eastern tyrant, lock'd up from access, and approachable only by some celestial courtiers, and favourites; to these therefore they apply themselves, through whose intercessions

E

they

SERM. II. they fondly imagine their requests will be the most successfully prefer'd. To banish all such servile and abject terrors from mankind, which so generally prevail'd over the world when our Lord came into it, is one grand design of the Christian institution. Thus one Apostle expressly tells us, that there ^a *is an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: And not for our sins only, but also for the sins of the whole world.* And another in the fullest terms asserts, that ^b *there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all:* Where, and indeed through the whole tenour of the Gospel, we find our Lord's mediatorship essentially interwoven with his being our propitiatory sacrifice; and we cannot therefore confer upon any Saint or Angel a share of the former, without making them intrude upon the latter. This great High-Priest being God incarnate, has not only a fellow-feeling of our necessities, but is no less able than ready to relieve us. While *Abraham the father of the faithful and friend of God*, (and consequently his best sons) *are ignorant of us*, he, we are certain, *hears our prayers, and understands our thoughts afar off*; and *to him* therefore, as the only intercessor, *should all flesh come.*

^a 1 John ii. 1, 2.

^b 1 Tim. ii. 4, 6.

Neither


Neither lastly, are the Angels, tho' *excel-^{SERM. II.}*
ing in knowledge as well as *strength*, any
 more to be invoked as advocates, than to be
 rely'd upon as redeemers. One of that hea-
 venly choir, with a holy indignation, forbad
 divine honours being paid him. And the
 great Apostle by motives, carrying with
 them the most deterring energy, the dan-
 ger of becoming apostates from Christ, and
 cut off from his body, and of also being
 defrauded of eternal happiness, warns the
Colossians, and in them likewise admonishes
 all Christians, ^a *To let no man beguile them
 of their reward in a voluntary humility, and
 worshipping of Angels, intruding into those
 things which he has not seen, vainly puf-
 up by his fleshly mind; and not holding the
 head from which all the body by joints and
 bands having nourishment ministred, and knit
 together, increaseth with the increase of
 God.*

This may suffice to shew the extreme ig-
 norance and folly of the *Romish Church* in
 worshipping Saints and Angels, on which
 account we may in the words of the text
 say to them, *Ye know not what you wor-
 ship.* Pass we now to the

Third and last instance propos'd, namely,
*Papists offering up their publick devotions
 in an unknown tongue.*

^a *Coloss. ii. 18, 19.*

SERM. II.


 And this head might be soon dispatch'd; the practice being contrary to common sense and the reason and nature of things. But as this is a considerable branch of Popery, particularly distinguishing it from all other Religions; so I beg leave to take a full survey of it, hoping thereby also to assist you in forming a true idea of the nature and spirit of the Christian devotion. Now publick and indeed all prayer is in this respect *a reasonable service*; that it should not barely raise the passions, but more especially set on work the superior and noble rational powers of the mind. Such solid religious exercises make up as it were the internal substance of devotion, without which it is an empty formality and shadow; and may emphatically be stil'd the sacrifice of fools, but is scarce the homage of intelligent Beings. This necessary and essential ingredient of prayer our adversaries can't deny to belong to the reform'd Religion; where the common devotion is in a living and known language; but which the Popish publick worship is entirely destitute of. It being impossible for their congregations to put up their petitions or praises *with the understanding* in a dead language of which the generality is ignorant, and where (to use a Scripture expression) even

* *Psal.* xlvii. 7. 1 *Cor.* xiv. 15, 16.

their

what they worship.

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their Priests *often occupy the room of the* SERM. II.
unlearned; some of them barbarously mut-
tering sounds which are almost as unintelli-
gible a jargon to themselves, as to the peo-
ple.

To render our prayers prevalent and suc-
cessful, 'tis farther requisite that we be fix'd
and fervent in them: And these qualificati-
ons may duly be attain'd in the solemn ado-
ration of the sanctuary amongst the reform'd;
especially in our Church; where, as the
sentiments and expressions of our excellent
Liturgy are not only grave and sober, but
lofty or pathetick, suitable to the supplicat-
ing, interceding, penitential, or thanksgiving
parts of it; so the forms being set and stat-
ed, 'tis in the power of the humble votary,
by the ordinary assistance of the divine grace,
to dispose and fit himself in such a manner *as*
to attend on the Lord without distraction,
as the ^a Scripture speaks: And thus for
some time correspondently elevating or
abasing his thoughts, he at length habitually
and readily adapts his soul to the harmony
of the admirably compos'd service; so that
at the return of any of the most venerable
and moving offices in our worship, he may
say with the Psalmist, ^b *My heart is prepar'd*,
it conformably now melting into *a godly*
sorrow; then glowing with the holy ardors

^a 1 Cor. vii. 35. ^b Psal. lvii. 7. ^c As 'tis read in the margin.

SERM. II. of faith, hope, love, and adoration. But
 in the *Romish* assemblies there can hardly
 be any thing else but wandrings and languors. How can the particular offices of a pious address be there gone thro', where the best inclin'd worshippers must be at a loss, as not knowing when they are severally enter'd upon, or the subject matter they contain? Nor are such persons capable of proper heavenly affections. For when the scatter'd thoughts are thus left adrift, they can never become so united, as to compose a religious and devout frame of mind, while the intellect is thus unemploy'd, and the inferior faculties, the senses and imagination are chiefly if not solely entertain'd and amused; such ignorance may be the mother of a gaping stupid wonder, and some external signs of reverence, or may perhaps bring forth confus'd enthusiastick raptures; but it can never produce true devotion, which ought to be communicated from the understanding to the affections; till the rays of light in the former so center in the latter as to kindle not a short lived noisy blaze, like that of a *crackling thorns*, (to use a Scripture allusion) but a clear, bright, strong and lasting holy flame; and the more spiritual and pure it becomes, the more acceptable oblation will it prove

^a *Ecclef. vii. 7.*

to that God who is a Spirit, and has enjoin'd us to worship him in spirit and truth.

I shall in another place consider the gross, and to borrow a Scripture epithet *carnal* ceremonies made use of in the *Romish* worship, especially their processions, which in these countries are commonly such as look rather like an idolatrous heathen cavalcade, or some farce, than a Christian solemnity. And here lastly I now observe, that by this absurd intercourse with heaven in an unknown tongue (which really is a contradiction in terms) that great end of publick prayer, the general supplicating or acknowledging common blessings is frustrated, and indeed the nature of publick worship is hereby entirely destroy'd.

That any worship be publick, 'tis necessary that there be one common channel, which comprehending and conveying the sentiments of the whole body, thereby gives unity to their devotion; without this 'tis no publick prayer. 'Tis not number or place which distinguishes publick from private prayer; but when the congregation, smaller or greater, by offering the same address, is of one heart and mind. If this cement and band of fellowship be wanting, the prayers of multitudes, tho' perform'd in Churches, are as much private, as if the closet had been the distinct scene of them. The popish Liturgy therefore not being understood,

SERM. II. stood, can't be instrumental to the coalition of prayer; nor is it significant to any purpose, unless it be that of raising in the people a false reverence for their Priests: And indeed 'tis scarce more inconsistent to suppose order and concord kept up at *Babel* when their language was confounded, than in a Christian assembly of Papists; as they term it, which may be call'd a croud or concourse, but can't with any propriety be stil'd a Christian congregation; as being void of that unity of spirit, which is as it were its soul and formal difference; (as the *Logicians* speak) troops of their adorers may send up to God random ejaculations, and at most can but singly use some particular occasional collects learn'd by rote. These are different and various, and the prayers being thus separate and disjointed are a loose cluster, or incoherent medley, and, if I may be allow'd the metaphor, only a rope of sand: An assembly of this sort (though met before their altars in the most lowly posture) is not unlike the famous congregation of stones the *Legend* tells us *St. Bede* gather'd together, and is an heap of ignorant worshippers in this regard as senseless and irrational: So that in the exercise of the *Romish* Latin service (to use *St. Paul's* reasoning and words in a chapter of his first epistle to the *Corinthians*, in which its whole tenour is an unanswerable objection
against

against this usage) where the unlearned, the far greater part of the congregation, can't say *Amen*, there is consequently no communion, no melody of hearts, no pious concert, no unanimous agreement, or united holy force, to which the blest prevalence and victory of taking heaven is promis'd.

Upon these evidences, founded both on reason and revelation, how justly detestable must this practice of the Church of *Rome*, we have now laid open, appear? which owes its rise either to extreme ignorance or folly, or what is worse, the vile artifices of spiritual tyranny and usurpation.

Thus have I gone through the several instances assign'd of popish corruptions in their religious worship; namely the adoration of the Host in the blessed Eucharist, the invocation of Saints and Angels, and prayers in an unknown tongue. In the first of these instances, Papists with a blind idolatry, instead of the Almighty Creator, worship his creatures of bread and wine: In the second they sacrilegiously invade our Lord's mediatorial province, and with equal ignorance and impiety feign to themselves as it were inferior deities, and make some of their most solemn addressees, where they have no rational hope, that they are either receiv'd or can be answer'd: And in the last, most of their votaries are present at, to them an unintelligible, and generally
3 in

SERM. II

in their Masses, an unheard service, and merely dumb shew, and theatrical gesticulation of the Priest; without knowing either the object of their worship, or the terms and form in which 'tis express'd. It remains that pursuant to the design, and double occasion of this discourse we regulate our own religious practices.

First then, let us (as I trust you have already done in many instances) dedicate to God this our little sanctuary we now open by such a right and due performance of the several holy offices we from time to time shall be engaged in, whether in the pious breathings of our desires and acknowledgments, whether in hearing the word of God, or communicating in the blessed Sacrament; as that our flock, tho' few in number, may here *truly be gathered together* in the name of Christ, and entitled to the high privilege of his special and more immediate presence; so that we not only profess to believe the *communion of the Saints* above with those below, but our selves bear a part in it; while descending Angels join with and strengthen us in our religious wrestlings; and even the spirit itself intercedes for and helps our infirmities; till at length we become experimentally convinced of celestial light, aid, comfort, and refreshment here shed on us,

what they worship.

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and may with the ^a Patriarch say, *surely the Lord is in this place.* SERM. II.

Secondly, Let none flatter and deceive himself by imagining, that 'tis not material in what manner or how seldom he performs publick religious worship, if he keeps but clear of popish fopperies and corruptions. This negative homage indeed is a good beginning or setting out in piety; but Protestants ought not here to stop short. ^b Our righteousness (under which general term prayer also is included) must exceed that of the ^b *Scribes* and *Pharisees*; and as the commanding caution expressly requires the not falling into abuses, so it strongly implies improvement and perfection in the duty. And indeed many texts of Scripture speak the same sense in plain and direct words; 'twere endless and is unnecessary to quote the places: Accordingly the Reformation not only avoids the errors of the *Romish* Church in their addresses to heaven; but shews us a more excellent way, in which we should continually advance, that we may reach just heights of the Christian devotion, still pressing upward to higher degrees of perfection. Here therefore give me leave to apply the reprimand of the Apostle, ^c *Thou that abhorrest idols, dost thou commit sacrilege?* for such in reality is

^a Gen. xvi. 17.

^b Mat. v. 10.

^c Rom. ii. 22.

every

SERM. II. every considerable omission of, or failure in the rightly discharging that indispensable debt of publick prayer and praises which all owe the supreme Being; so that 'tis not sufficient at our entring into the house of God, we disclaim the popish vain rite of purification by their consecrated water; we should also according to the Apostle's rule, *Draw near the throne of grace with faith^a and a true heart, having it sprinkled from an evil conscience.* While in the successive course of our prayers we *grieve not the holy Spirit* by superstition, let us be watchful, lest we *quench* the same *holy Spirit*, either by profane irreverence or cold carelessness: While in the celebrating the blessed Eucharist, we abominate the adoring bread and wine, let us receive those sacred symbols with a due preparation; *being cloath'd with humility* and other suitable virtues (and more especially putting on that ornament of a meek and charitable spirit) in which consists the wedding-garment proper for this mystical marriage feast.

Upon the whole, as the form of our publick worship is not lock'd up in an unknown tongue, but a sacred treasure open, free, easy of access, and which all may have recourse to, accommodated likewise to our various spiritual exigences; whence we may be

^a Heb. x. 22.

furnished wherewithal to pay every sort of religious tribute; so let us express our value and zeal for it, not only by being warm in the praises of those no less judicious and sound than pious compositions, but by a never failing as well as serious becoming and devout attendance on their common use and stated administration; such a constant exercise of a regular, genuine, manly and wise devotion may be doubly triumphant, both in gaining holy successes with God, and conquests over the malice of men; it the best wiping off the aspersions which the *Romanists* falsely cast on the whole Reformation, as if it was deficient in this grand duty: Indeed our Liturgy fully justifies our Church in this respect; yet it also will rise up in judgment against and upbraid us, if our actions herein be repugnant to our profession; but a suitable frequency and conduct in our publick religious performances would most effectually stop the mouth of the calumny. This is a living confutation and apology which our adversaries are not able *to gainsay or resist*; who hereby convinc'd and asham'd of their former wrong prejudices concerning all of you, will acknowledge *and report^a that God is in you of a truth.*

^a 1 Cor. iv. 24.

Thirdly,

SERM. II.

Thirdly, and to conclude, instead of giving into superstitious rites on this high festival of our Lord's Nativity, or paying an idolatrous homage to his Mother, or any of his Saints, by which Papists frustrate one grand design of that stupendous wonder of providence; let us endeavour to answer all the ends of *the great mystery of godliness manifested in the flesh*, by not only shunning idolatry, but destroying in our selves every sin and wickedness, which are justly stiled *the works of the Devil*. When we commemorate how the Son of God became like us, we should with a pious emulation more especially strive to copy in our lives and actions that divine original; so that by self-denial, *taking up our cross and following our Lord*, like him industrious and unwearied in every labour of love, and *holy in all manner of conversation*, we thus *bearing the image of the heavenly here*, may hereafter be own'd by him, as his *good and faithful servants*, and with him as *joint heirs*, enter into his joy and glory.

To him with the Father and the holy Ghost be rendred and ascrib'd as is most due, all praise, might, majesty and dominion, both now and for evermore, Amen.

DIS-

DISCOURSE III.

The *Romish* worship not according to our Saviour's institution, but of human invention, teaching for doctrines the commandments of men.

Occasion'd by the

Processions, and Anniverfary
Festivals

I N T H E

Corpus Christi Week at *Braga*,

Where many of the *British* Factory out
of curiosity usually resort.

M A T. XV. 9.

But in vain do they worship me, teaching for doctrines the commandments of men.

IT is a just and obvious reflection pass'd SERM. III.
on those, who founded, advanc'd, and
at present maintain the Popish Grandeur
and Ecclesiastical Tyranny and Usurpation;
that the same avarice and pride, superstition,
and hypocrisy; the same ambitious,
oppressive, persecuting and cruel spirit, in
Scripture charg'd so heavily on the *Pharisees*,
and elegantly stil'd *their leaven*; have
in the full extent and aggravation of guilt,
continually by a kind of entail, been trans-
mitted to these their true successors (shall
we say,) or rather their not only genuine
but improv'd off-spring, and in many re-
spects more *pharisaical*; who therefore as
they inherit the vices and black character
of that, tho' outwardly strict, yet inward-
ly foul and flagitious Sect, are also intitled
to the severe and dreadful woes our Lord
denounc'd against them.

A great part of the parallel betwixt the
antient *Jewish*, and these modern Popish

F

Pha-

SERM. III. *Pharisees*, the words and context point out to us, and relates to traditions: For as the former held in high veneration some rules and doctrines not recorded in the law of *Moses*, yet pretended to have been oral injunctions of that holy Prophet, and handed down by prescription, but in reality were only human ordinances, to which they paying a false and blind obedience (as our Saviour accuses them) *often made the written commandment of God of none effect*; so the latter forge and put upon the Christian world many of their own wicked inventions for Apostolical Canons, alledg'd to have been derived down through the same channel of uncertain hear-say; and by them with like impiety in several instances corrupt and overthrow the Gospel Revelation; indeed in respect of their worshipping Images they go a great length beyond their predecessors, and outdo even *Mahomet* and his followers: For the *Pharisees* abhor'd Idols, and the Mussulmans so far better Christians than Papists, shun every the least appearance of Idol Adoration.

To make good against the Church of *Rome* some of the Articles of this Impeachment, with regard to the divine Worship, (or Religion strictly so call'd) is my present design; and having in the former Discourse singled out some instances of a Popish corruption in the *object* of their Adoration, and

and the offering up their prayers in a dead SERM. III. language, and therefore often an untelligible jargon to the wondering ignorant Bigot: I now regularly proceed to shew several of their depravations, in regard to the *manner* of their Worship, which I shall branch out into these particulars.

First, *Some of their abuses and errors in the holy Rites instituted by our Lord, commonly stil'd the Sacraments.*

Secondly, *Their numerous Ceremonies.*

Thirdly, *Their worshipping of Images.*

In the first of these we charge Papists more especially with Innovations, and *Will-worship* as the Scripture stiles it: In the second with Superstition; and in the last with gross Idolatry; and in each and all of them, they stand condemn'd by our Lord in the text, *And in vain worship him, teaching for doctrines the commandments of men.*

First, I am to consider some Popish errors and abuses in the holy Rites instituted by our Lord, commonly stil'd the Sacraments; two grand corruptions this way; the Adoration of the Host, and the administering the Sacrament in an unknown tongue, I have in a foregoing Discourse attempted

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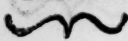
to paint in their true colours; and shall now therefore

First observe, that as error is inconsistent and runs into extremes; so Popery on the one side, with a profane presumption multiplies the Sacraments; and with equal guilt splits on the opposite rock, maiming the Eucharist and administering it only by halves. Now how groundless and criminal both these abuses are, will best appear by a little entering into the nature of a Sacrament; and if we strip the idea of scholastic subtleties, and frame it only by carefully observing what is deliver'd in the Gospel concerning Baptism and the Lord's-supper; we shall find a Sacrament to be a federal ceremony of our Lord's positive Institution, conveying spiritual blessings, (the receiving of which 'tis the pledge, as well as channel and condition) of perpetual use, and general obligation: Here then we have a standard, by which any pretences to a Sacrament may be examin'd, and whatever fails herein is to be rejected as deficient or counterfeit.

Let us therefore now try the Popish supernumerary Sacraments by this test. I shall here omit Penance treating of it in another place, and take a view of the remaining four, in the same order, as they follow in the *Romish* Church.

The

The first is Confirmation, and this indeed we allow federal and primitive; but then as the Chrysm or composition of the Ointment introduc'd by Popery was unknown in the first times, the Apostles and *Presbyters* using Oil only in their miraculous cures, St. *Mark* vi. 13. so even the laying on of hands in this religious Ceremony (tho' Apostolical and continued in succeeding ages, and therefore justly retain'd by our Church) has no claim to be dignify'd with the high title of a Sacrament, as not being distinguish'd by any privilege or divine favour peculiarly annexed to it. For the Apostles by their imposition of hands confer'd miraculous gifts, the effusion of which has long since ceas'd in the Christian world; and the kindly communications of the holy Spirit ordinarily promis'd to believers, whether succours or comforts, are to be gain'd by Prayer, and more especially the worthy receiving the blessed Eucharist. Confirmation therefore is not a new Sacrament, but (as some speak) the ratification of Baptism; as far at least as regards our part of the Covenant; the piously dispos'd Catechumen now beginning to perform in person what was before stipulated by proxy. And doubtless were the candidates for Confirmation thoroughly season'd with religious principles, and their minds work'd up into a sincere devout frame; how happy a crisis might

SERM. III.  it prove, of entring upon the Christian life? Who more likely to run with a courageous *patience the race that is set before him*, than one who starts in so solemn a manner; and after having so strongly plighted his faith? Upon such holy exercises we may reasonably hope for the divine blessing, tho' not in a sacramental, yet efficacious way.

If we next examine the claim which Papists put in, why their Extreme Unction should be esteem'd a Sacrament; it will appear altogether as vain and defenceless. Indeed we find the Apostles (*Mark* vi. 13.) and even the Presbyters, in the first ages of the Church (*St. James* v. 14, 15.) in their miraculous cures using Oil as a symbol of that figurative Unction confer'd on them by the holy Ghost, in virtue of which they receiv'd that grant of supernatural power. But then there was nothing sacramental in this extraordinary and wondrous Operation; the divine favours which accompany'd it, were not so much the graces of the mind, as the health of the body. Indeed forgiveness of sin is here-upon promis'd by *St. James*; but this is to be understood of the sickness, of which sin was the meritorious cause; and the removing any punishment of sin, is often in Scripture phrase the pardoning it. As therefore all miraculous gifts of healing diseases have
long

long since left the Church, and prove this a SERM. III. temporary, not perpetual institution, so 'tis vain and impertinent now to use this Ceremony, in early times employ'd only in such supernatural operations.

Add here lastly, that the *Romanists* pervert the design of this primitive Anointing; which was not to be (as 'tis by them us'd) a pass-port for the dying, but the conferring fresh health to the sick; not a sending men out of the world with their sins pardon'd, but affording them a new opportunity of exercising repentance, and abounding in good works.

For like reasons we thirdly reject holy Orders from being a Sacrament; since tho' the Institution be certainly divine, yet 'tis not of general use for all Christians, but regards only some particular Functions. 'Tis confess'd that Imposition of hands in setting apart persons for the high and holy character and laborious work of being Embassadors for Christ, is Apostolical: But the graces then bestow'd on those occasions were miraculous, and to last no longer than the necessities of the Church requir'd. Thus our Lord, at the same time that he seal'd to the Apostles their sacred Commission, qualified them by his holy Spirit for the discharge of all their various and important Offices. *St. Peter* and his partners, call'd by Christ to *leave their nets and fol-*

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low him, at the day of *Pentecost* underwent as great a change in their nature, as was made in their employment; becoming successful *fishers of men*: Nor was their draught *in the sea of Galilee* more miraculous, or half so astonishing, as were the shoals of converts daily brought in by them into the Christian Church. And indeed in those days, not only the Apostles, but the Priests and Deacons seem'd by a kind of Creation to have been inspir'd with new souls, and faculties more than human. An eloquent fluency in all languages was at once imparted, the richest treasures of divine knowledge were pour'd out upon them; and their brightned understanding could undazzled be entertain'd with clear views of the sublimest Mysteries. Such were the Apostles, such the first Bishops, and Pastors in the Church; but this golden age of Christianity is no more; *their^a prophecies* for many past centuries have *fail'd*; *their tongues have ceas'd*; *their knowledge is vanish'd away*. Theology is now an arduous science of almost infinite extent; and it requires time, and no small pains, but cursorily to travel over its several parts. All the fountains of the sacred truths, and many of the profane must be drank of, and (to use a Scripture expression) the *wells are deep*,

^a 1 Cor. xiii. 8.

and

and we with difficulty thence *draw the living water.* SERM. III.

However some forward declaimers may flourish in Pulpits, and please themselves and their admirers; yet the true sacred eloquence is of no easy acquisition; but requires great endowments of nature, and the best improvements of art; and is the flow fruit of an happy genius cultivated by various learning, a sound judgment, and sober exercise?

Lastly, There is not the least shadow of pretence to dignify Matrimony with the title of a Sacrament; it being a state of life much earlier than the Christian dispensation; namely coeval with the beginning of human race; and is now of heathen growth, in those pagan regions, which the light of the Gospel has not yet shone upon. Nor can it be call'd a federal rite in respect of God; for tho' marriage be properly solemniz'd with prayers and intercessions, yet the addresses put up to heaven on these occasions, are not part of the contract, but only fit and becoming circumstances or modes of engaging in it. And if religious Ceremonies constitute it a Sacrament, most of the compacts between man and man, and more especially those between princes and subjects, may also claim that venerable name, they being now generally seal'd with concomitant

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comitant oaths and abjurations; and in ancient times scarce any considerable treaty was transacted, but the victim bled, and holy rites were perform'd at the solemn ratification.

This may suffice to shew the profane presumption of Papists in multiplying the Sacraments: the arguments produc'd being taken from Sacraments considered as arbitrary divine Injunctions, prove that their virtue is not owing to their own natural efficacy, but to a supernatural blessing according to the Almighty's good pleasure annexed to their being duly administered as well as worthily partaken. The institution therefore ought strictly to be kept close to; and methinks even those Popish Priests (^a *who following the way of Balaam love the wages of unrighteousness*) should here with him also take great care to say, ^b *We cannot go beyond the commandment of the Lord, to do either good or bad of our own minds.* And this idea of the Sacraments may be a master-key to unlock and lay open all Popish errors relating to them; and particularly that other extreme of mutilating the Eucharist by defrauding the Laity of their share in that sacred cup.

Now whoever consults the Institution of our Lord, cannot but observe, that the

^a 2 St. Peter ii. 14.

^b Numb. xxiv. 13.

manner after which he design'd his death should be commemorated, was by visible emblems of some of its most tragical scenes. The Bread broken with a peculiar significance represents his Body crucified; and the Wine pour'd forth in a lively as well as apposite image, shadows out his Blood shed for us; both these holy Symbols our Saviour not only consecrated but equally gave to his Disciples, bidding them eat the one, and drink the other. If then we take our measures of the celebrating this mysterious Rite from the rules its divine Author has prescribed in this wedding-supper, may we not say, that there is a kind of indissoluble marriage tie between both the *species*; and what God *has join'd together* shall man dare to put asunder?

But as if our blessed Saviour had this Popish abuse then in his prophetick all-knowing view; he expressly declares [omitting any such positive direction as to the bread] that the cup should be administered to every communicant; ^a *drink ye all of this*; words which carry along with them so plain and explicit a command, that he who offers to evade it cannot be held by any obligation. Papists therefore might with more colour drop the bread than the wine, tho' indeed they may as well lay aside the

^a Mat. xxvi. 21.

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whole as any part of the Institution; for since Sacraments (as has been shewn) are not endued with any intrinsick virtue, as if they operated like charms or enchantments; but are holy Ceremonies from the free result, and determination of God's will, appointed as means and conditions of receiving spiritual blessings; 'tis evident that their efficacy depends on the due celebration of them; and that though some circumstances in cases of necessity may be alter'd, yet to deviate from the command in the essential, or as we may say their integral parts, frustrates their design, and destroys their very Being; so that they are no longer divine Institutions, but mere human Ordinances, and such as are highly criminal, because they thwart and defeat the divine pleasure, which is not only deliver'd in an express injunction, but ratify'd by our Lord's example. Here then we justly charge Papists with deceiving men, and as far as in them lyes with *mocking God*. By this Antichristian practice the pious Communicant is defrauded of one of the most comfortable means of grace, and as Pope^a *Gelasius* truly remark'd, sacrilege is committed against God; he being rob'd of the honour which himself has particulariz'd; and which our Lord left as his dying command.

Their novel theory of concomitancy,

^a Leo Serm. IV. in Quadrag. Decret. de consecrat. dist. 2.

That

That he who receives the body of Christ receives also his blood, because the blood always accompanies the body, being a superstructure rais'd on ^a Transubstantiation, must also fall with it; and since (to carry on the allegory in the Scripture way) ^b 'tis a wall daubed with untemper'd mortar, it will from its own nature, as well as from its false foundation break and sink down to the ground; as will appear do we consider that if our Saviour knew of this concomitancy (as 'tis Blasphemy to say he did not) we can't conceive any reason why he should thus needlessly institute both Symbols; that the notion if allow'd proves too much for Papists, and concludes that Communion in one kind is sufficient not only for the Laity, but likewise the Priests and even the Pope himself: And lastly, that the Eucharist is a Sacrament of Christ's blood poured out, and therefore regarded as separate from, not concomitant with the body. The hypothesis was the invention of the Angelical Doctor, as the Papists stile *Aquinas*; but who by this and many other of his opinions, shews himself to have been gifted with another sort of Inspiration than what is pretended.

And here it may not be amiss to remark that in the mint of the schools, most of the *Romish* errors concerning the Sacraments were coin'd; and indeed not only those

^a See former Discourse.

^b Ezek. xiii. 14.

SERM. III. doctrines, but even the whole system of Popery taking hence a fresh stamp pass'd more easily current in the western world. For scarce any thing more contributed to propagate and establish the spiritual Monarchy of *Rome* than the scholastick learned ignorance; whether we consider it as a fit employment for the laboriously idle in the shade of a Cloister, or as proper also to amuse many of the busy and acute who appear'd on the publick stage, and thereby diverted them from enquiries which would not have been acceptable, and might have proved dangerous to their Church; or whether we reflect that this^a *opposition of sciences, falsely so call'd*, was the best expedient to cover the weakness of their cause; while these^b *disputes of this world* (like their elder brothers the vain bablers St. Paul complains of) impose words for truth, and flourishings for reason, and where they can't defend a proposition, perplex it with intricacy and subtlety; and (as we read of some poetical heroes) when hard prest have their retreat secured by being wrapt up in mist and obscurity.

But to return to the Communion in one kind; as we reject it, because contradictory to our Lord's positive Command, and repugnant to the nature of a Sacrament;

^a 1 Tim. vi. 20.

^b 1 Cor. i. 20.

so do we further because 'tis directly opposite to the practice of Antiquity, it being an abuse crept into Christendom about the twelfth century; and particularly as to *Spain*, and consequently this kingdom of *Portugal*, it was a pious fraud unknown in their ancient Church, which (as appears by their Canons) ^a taught the reverse, namely, that the people had a greater concern in the cup than the bread.

Lastly, if we consider the origin of this human and late invention, we have still fresh grounds for our indignation against it; its parent being gross superstition, the fear lest some drops of the consecrated wine should fall upon and stick to the unhallow'd beards of the Laity; which as they fondly imagin'd would bring an irreverence on and profane the whole sacred rite; a dream so vain and senseless, that I should think it scarce worth the naming, had not in those corrupt and ignorant times so much stress been laid upon it; and were we not likewise more strongly induced to detest the off-spring by reflecting on the baseness of the author that gave it birth; and from this single instance of Popish superstition we naturally pass in the

Second place to that grand and various complication of it, display'd in the number-

^a Vid. *Geddes's Tracts* Vol. III. Of denying the cup to the Laity.

SERM. III. less Ceremonies their worship is incumber'd with; where in the strictest sense of the word, Papists *teach for doctrines the commandments of men*, and such also as in the full aggravation of the pharisaical guilt, make *those of God of none effect*.

I shall here say nothing directly of their Image-worship, referring that to be consider'd in its proper place; and in brief repeating what was said in the foregoing Discourse, how on this occasion the modern Popish is degenerated into the ancient Pagan *Rome*: I shall farther remark upon the same bottom, that from false views of regarding the Deity like earthly Princes, men are too apt to think him pleas'd with a glaring splendor of costly magnificence. Hence much of the Heathen Superstition took its rise; and the propagaters of Popery observing that all such false lustre dazzles the understanding of the weak and vulgar, and brings them the more easily under their yoke; took care to revive or invent every Ceremony, though never so empty and foppish, which might carry on the imposture, and thereby enslave the mind and conscience of mankind.


'Twere endless and is indeed unnecessary distinctly to point out their absurd and monstrous extravagances herein, (such as their holy Water, consecrated Chrysms, and that singularly useful custom the carrying light-
ed

ed tapers in the broad sun-shine of this country.) The pageantry in their processions (which gave occasion to this Discourse) being a sufficient instance, and is so unaccountably wild and ridiculous, that none but those only who are infatuated by Superstition (than which nothing more indeed enervates and debases the soul, can ever imagine that God will be delighted with, much less could be the author of; so that we may justly say in the words of *Solomon* concerning the votaries engag'd in these mock religious triumphs, ^a *That they give the sacrifice of fools, and consider not that they do evil.* To omit some impure scenes^b which enter into that idle, antick and wicked shew, fitter for the Pagan games of *Flora*, than to make a part of the divine honours paid by Christians to our Lord (as they imagine) bodily present.

But to pass by these profanations disapproved of by their men of sense, and practised only in the more ignorant and less civilized Popish countries; can any thing more disguise the Christian Religion, which of

^a *Eccles. v. 1.*

^b The *Morisco* Dances in their great Procession and before their high Altar at *Braga* were so lewd, that they would have been his'd off our Stage: I demanded of a Popish Priest how they came to be introduced into their Worship, who reply'd, 'twas in imitation of *David's* dancing before the Ark.

SERM. III.  itself is plain, simple, modest, and forbids every appearance of vanity and ostentation; than the gay, tawdry, I had almost said wanton and meretricious dress, Popery decks it up with? Is even their less culpable pagantry consistent with the spiritual Kingdom and Worship of Christ? Did our Lord when living admit of the least degree of a shewy grandeur which might countenance the ushering along the Sacrament of his death with such glittering solemnities? indeed we read of his triumphal entry into *Jerusalem*, but 'twas with a meek and humble pomp, no way like the gaudy train the Host is attended with.

Nor is the empty formality, and sumptuous equipage for which the Church of *Rome* is so much distinguish'd, less repugnant to the Worship than to the Kingdom which Christ instituted: The Adoration requir'd in the Gospel is spiritual, as most suitable to the pure and holy nature of that Being whose throne we approach, and most becoming intelligent creatures; for as the Almighty has given us those noble faculties of understanding, so he expects every instance of our homage should be conducted by them; and even the warmest raptures of praise, unless they shine with light as well as glow with heat, unless reason be as it were the Priest that offers them, will be only an unhallow'd and *strange fire*. And indeed

deed 'twas such a rational service God principally expected from the *Jews*, notwithstanding the various external observances in ^a *meats, drinks, and divers washings impos'd on them*. For those Ceremonies were required not in respect of their intrinsic worth (they being emphatically stil'd *carnal ordinances*, and the ^b *statutes* relating to them *such as were not good*) but either as instances to exercise their obedience, or in a compassionate condescension to their perverse ignorance and hardned proneness to Idolatry. Thus many of their ritual performances shadowed out, and the law and prophets expressly injoin'd an inward purity, and devotion of the heart. Accordingly when the Psalmist speaks of one of their high solemnities (which Papists pretend parallel to and make the foundation of the superstitious practices now chiefly under view) namely the festival rejoicings at carrying the Ark to the city of *Zion*, we find him adding the like excellent precept, ^c God (saith he) *is gone up with a shout, the Lord with the sound of a trumpet: For God is the King of all the earth; sing ye praises with understanding*. This likewise is the dictate of reason, as well as of revelation; many of the wisest ^d Heathen tell us the oblation

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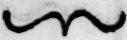
which

^a *Heb.* ix. 10.

^b *Ezek.* xx. 25.

^c *Psal.* xlvii. 5, 7.

^d *Cultus Deorum est optimus, idemque castissimus atque sanctif.*

SERM. III.  which was most acceptable to the Deity is, that paid him by a pious, that is a pure and sincere mind.

A proper use of Ceremonies, and of every external performance in the publick Service, is either to preserve decency and order, or to animate and enliven devotion; and when the Rites are few, grave and significant they will be productive of this holy effect: But if as in the *Romish* Church they are almost infinite in number, as well as fantastical and childish in their mode, as they are unworthy God and man; so they dissipate the thoughts, draw off, and indeed wholly ingross the attention, and consequently cool, and quite extinguish those pious affections which are the life and spirit of devotion. A superstitious mind is void of all great and generous sentiments, (as is evident from the low ebb Arts and Sciences are reduced to in this kingdom, sunk into depths of ignorance equal to those of its Superstition) and for the same reason 'tis also a stranger to true Religion, which is chiefly produced

sanctissimus plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ & mente & voce veneremur. Cic. de Naturâ Deorum. Lib. II. cap. xxviii.

Animadverto — Deos ipsos, non tam accuratis adorantium precibus, quam innocentia & sanctitate letari: gratioremque existimari, qui delubris eorum puram castamque mentem, quam qui meditatum carmen intulerit. Plin. Panegy.

by the noble and comfortable ideas of the divine clemency and goodness. For as a slavish fear is the Bigot's ruling principle, so the obedience paid by him is ever mean and abject: Hence (from the frightful pictures their imagination paints of their Deity) the dark and melancholy hope to please him, by uncommanded, senseless, painful and cruel austerities; so that to be disciplin'd with the *rod^a made for the back of fools*, is by some thought a high pitch of Christian perfection; and according to them, not only those are entitled to the Beatitude, ^b *who suffer from others for righteousness sake*; but they who persecute and torment themselves.

But farther, these human inventions, Popish external performances literally make the divine commands of no effect; because this surface, and scarce *form of Godliness* is in many instances allow'd by Papists to excuse and commute for its substantial and necessary duties; for hardly any art has been found more successful, either in retaining their votaries, or gaining proselytes, than thus enlarging *the narrow way, and strait gate to heaven*; and by indulgences, the softning and indeed quite altering the terms of the Gospel; no wonder if the ambitious, revengeful and lewd embrace that Church,

^a Prov. xxvi. 3.

^b Mat. v. 10.

SERM. III.

where a few penances can atone for giving the reins to appetite and passion; that where instead of a constant wakeful care to *walk*^a *uprightly*, 'twill serve the turn as well, now and then to go barefoot, especially if the bodily exercise (as the Scripture expresses it) be perform'd in a pilgrimage before a celebrated shrine, either of the Virgin-mother, fil'd by them the Queen of Heaven, or some Saint thought a favourite in that Court, who by a large present it seems will be bribed, to use his interest, and procure the divine pardon.

To omit the impious arrogance of their not only claiming heaven by several superstitious instances, but of ascribing to them an overplus of desert, consignable as their Church shall think fit, of which 'tis unnecessary now to speak: I having attempted to refute all such errors in a former Discourse, where we distinctly consider'd the Popish doctrines of merit and supererogation.

Now as true Godliness conduces to the welfare of the body politick in general, and of its particular members, as *being profitable for all things*,^b *and having the promise of the life that now is, as well as that which is to come*; so there is this last just reason for our indignation against this Po-

^a Prov. x. 9.^b 1 Tim. iv. 8.

popish gilded outside, and counterfeit piety, SERM. III.
 because it is highly detrimental to the publick interest, as well as to the emolument of private persons; for by their numerous Festivals and heavy load of Ceremonies, in regard to which men may be said ^a *to stand still here idle*, a great part of their days; so much of their time being at best employ'd in trifling amusements, the generality soon grows (contrary to the Gospel rule) ^b *slothful in business*, and not only many greatly suffer in their affairs, groaning under the weight of indigence and beggary, but a check is put to several useful improvements in commerce and civil life. This the nature of the thing proves, and the experience of these kingdoms sufficiently confirms.

But the worst Popish human or rather diabolical invention is still behind, namely their worshipping of Images, or Idolatry strictly so call'd, which was the third and last instance propos'd. I shall now say little of the superstition of this impious practice, that being easily reducible to the foregoing head, and at present chiefly consider it as Idolatry: And that we may treat the argument with the greater perspicuity, and agreeable to the method hitherto pursu'd; shew that Papists hereby first relapse and are plunged into the gross Idolatry of Pa-

^a Mat. xx. 6.

^b Rom. x. 11.

SERM. III.

ganism. And secondly, after the most criminal manner, beyond the pharisaical guilt, make the commandments of God of none effect.

First I am to prove that Papists by their Image-worship relapse and are plunged into the gross Idolatry of Paganism.

In the preceding Discourse I shew'd the near resemblance betwixt the Invocation of Saints and Angels among Papists, and the Polytheism of the Heathens; if we now compare their use of Images, (the next natural step to, and but the pursuance of the former depravation) we shall find the Idolatry of both the same in nature and kind, and very often equal in the degree of superstition. ^a *Nebuchadnezzar's setting up, or dedication of his golden Image*, may fitly be stil'd the model of the Consecration of a Popish Idol, and the like penal fire has prov'd the dreadful consequence of not *falling down before* one as well as the other. What can be more in the spirit of *Demetrius* ^b and his brethren of *the like* occupation, than the clamour and malice, which *Rome's* spiritual Craftsmen wreak against any who, after the example of *St. Paul*, preach, that ^c *men be not carried away by dumb Idols*? Interest in danger giving the alarm to both, 'tis no wonder if the resentment

^a Dan. iii.^b Acts xvii.^c 1 Cor. xii. 2.

be equally keen and outrageous. Hence SERM. III.
the statue of the Demi-God did not more
glitter in the Heathen Temple, than does
the shrine of the Saint in some of their
Churches; and the triumphal Pomp with
which the former was then usher'd along,
was not more ridiculous than the Proces-
sions, by which the latter is now attended;
nor are the crouds of votaries smaller, nor
do they pay it a less stupid or detestable Ho-
mage; as gross ignorance of the divine Om-
nipresence and Attributes was the Parent
of the Gentile, so it is also of their Chris-
tian Idol-worship. One principally instru-
mental cause^a (concurring with the former)
of the rise and progress of this abomi-
nable practice among the Heathen, is just-
ly assign'd to have been the curious and
beautiful frame of the Idol; and even a
careless Traveller into Popish Countries
can't but observe how Image-worship is there
supported by this sort of Allurement. The
ancient *Greeks* were scarce more fam'd
for Sculpture, at least Painting, than the
modern *Italians*. Both these Arts equally
rais'd the Admiration of Mankind; and
may therefore alike lead them into Super-

^a *Wisdom* xiv. 12, 13, 14, &c.

Aut Superstitione ut essent Simulachra, quæ venerantes
deos ipsos se adire crederent. Auxerunt eadem hæc Poetæ, Pic-
tores, & Opifices; erat enim non facile, agentes aliquid, &
molientes Deos in aliarum formarum imitatione servare. *Tul.*
Lib. I. de Nat. Deor. cap. xxvii.

SERM. III. Fiction. As many exquisite pieces of both kinds adorn'd the Pagan Temples of old; so numbers especially of the latter sort embellish Popish Churches now; and have the same influence on weak and ignorant Minds: And probably the Pencil of a *Raphael* or *Titian* has contributed more to the worship of a Saint and his Image, than a *Legend* of his Miracles would, tho' wrote by the best hand.

So that with whatever *Fig-leaves* Papists may hope to hide their Nakedness, 'tis nothing less than the Pagan deformity, being a branch of that prevailing, ancient, foul and fortish Practice of representing the Deity under some corporeal shape, or similitude: And the excuse here brought by them, may with as good colour be pleaded in behalf of the Pagan Adoration; and indeed the most learned among the *Gentiles* defended themselves with the same sort of Apologies. As men commonly aggravate the folly of others the better to extenuate their own, so our adversaries pretend that the Heathen worshipped the very Images as Gods: A slanderous scandal especially upon their men of letters and sense, which 'tis hard to say whether it be more ignorant or wicked. Accordingly St. *Paul*^a blames the *Athenian* Philosophers not for worshipping the Image as God, but for debasing them-

^a *Acts* xvii. 29.

selves, as well as dishonouring the divine Majesty by falling down before a material resemblance of him; and whoever farther consults profane Antiquity will find, that the wiser Heathens held as the grand principle of their Theology, the existence of one eternal supreme Mind, subordinate to whom they believed were inferior Demi-Gods, either demons or men intrusted by him with the Administration of human Affairs, and the Government of the World; and they made use of Idols only as visible ^a representatives of their Deities, by which they might keep them always at least virtually present, and thereby secure their protection and favour; the more ignorant looked on them as a sort of Talismans or magical Figures, wherein the respective Divinity took up its residence, to which at their Consecration they hoped it was brought and tied down by Charms and Enchantments; such were the rank Weeds which took root in the fields of Paganism, and they have alike grown up also, and spread wide in a great part of the Christian holy Ground. Nor should the censure be thought malicious; for notwithstanding

^a Gentes docuisse, adorandas Statuas, non quod æs, aurum, argentum, & similes Statuarum materiæ Dij sunt, sed quod Deorum, qui alias invisibiles sunt, præsentia per simulachra exhibeatur, & quid iis vel Dij vel virtutes divinæ inhabitent, seu quod per ea Dij invisibiles honorentur, & colantur propter Dedicationem. Arnobius contra Gentes. Lib. VI.

SERM. III. the Protestations of the Council of *Trent* to the contrary, does not the very form of a Consecration of a Popish Image suppose a divine Influence communicated to, and lodged in it? ^a *It is to calm Tempests, insure against Lightning, make Wars to cease, and put to flight the Armies of the Aliens.* Would men make Pilgrimages or send expensive Offerings to *Loretto*, unless they had in view some peculiar supernatural Virtue there inhabiting? What greater instance, lastly, of a *foolish darkned heart*, did ever the dregs of the Heathen vulgar shew, either than the Lamentations some years since made by common people in the neighbouring Province of *Gallicia* at the ^b removal of their old worm-eaten Images; or in the superstitious behaviour, whether in the Honours or sometimes Correction in this Kingdom in these days given to their Idol of *St. Anthony*. But we need not have recourse to uncommon instances, this peoples ordinary universal fondness for Images; the large Contributions they readily raise to adorn them; the not only bowing the knee before them; but paying the lowest prostration; the lights set up, and clouds of Incense smoaking in their honour; the trust repos'd,

^a *Pontifical Rom.* Concerning the Consecration of an Image of the Virgin *Mary*, quoted by *Chemnesius* in his *Examen, Concil. Trident. Lib. IV. p. 46.*

^b *Hieron. Laman. Summa, p. 3. cap. iii.*

Prayers directed to, as well as Miracles, tho' never so fabulous, confidently related, and firmly believed of them, are examples of Superstition familiar to you, scarce to be imagin'd unless seen, and fully make good the first part of the Arraignment now alledged against Popery: Whence we naturally proceed

In the next place to shew, that this human or rather diabolical invention, the worshipping of Images after the most criminal manner beyond the pharisaical guilt, makes the *Commandments of God of none effect*.

It has been before observed, that the *Pharisees* abhorred and shunned every the least approach to Idolatry, as indeed did the whole Jewish Nation after the *Babylonish* Captivity; nor is it less evident to any one, who looks into the *Mosaick*, and Gospel Revelation, that the grand design of the former was to preserve the *Jews* from Polytheism, and Idol-worship; as also 'twas the intention of the latter, more fully to destroy both *these works of the Devil*, in which the Empire of darkness consisted, and to which the World at our Lord's coming was so much subject, and enslaved. To make good this Indictment charged on Papists of running riot and committing outrage against the divine Will, 'tis sufficient that we only mention the second Command in the sacred Decalogue, a branch of the Law of Nature which

SERM. III. which our Saviour came to fulfil and perfect, and therefore obliging us as men, and as Christians. Now could Idol-worship be forbid in more plain and exprefs terms? And that hereby is condemn'd all Image Adoration whatever, as well of the true as of any false Deity, the grounds of enacting this Prohibition assign'd by *Moses*^a and the Prophets undeniably prove. The argument of *Moses* is built on a consideration which regards only the *Jews*, namely, that ^a no shape representing God appear'd at the Promulgation of their Law. But the hinge on which the reasons of the Prophets turn is the nature of the thing; because any material similitude is utterly unworthy of the divine superlative Perfection, tending to debase in men their ideas of God, and consequently to lessen the veneration they ought to be possess'd with for his glorious and dreadful Majesty. I shall produce this way of Ratiocination, as 'tis set down by the Evangelical Prophet *Isaiah*, wrought up after this usual, strong and beautiful manner: It is in his 40th chapter, where the holy Penman, full of that God whose Attributes he displays, in the most noble sublimity of thoughts and figures delineates his incomparable excellency, ^b *Who hath measur'd the waters in the hollow of his hand? and*

^a *Deut. iv. 15.*^b *Ver. 12.*

meted out heaven with a span, and comprehended the dust of the earth in a measure, and weigh'd the mountains in scales, and the hills in a ballance? Then making this inference as impressive and moving as 'tis just, ^a *To whom will ye liken God, or what likeness will ye compare unto him?* He proceeds sarcastically to describe Idol-worship; fir'd afresh with the subject he resumes it in the like lofty transports, ^b *It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.* And to give the utmost weight and force to the conclusion, truth itself is introduced drawing it, ^c *To whom then will ye liken me, or shall I be equal, saith the holy One?*

I shall only add, that 'tis the same reasoning, ^d *St. Paul* urges against the learned *Athenians*; which as it should with a deterring energy engage us according to that Apostle's precept ^e *to flee from Idolatry*; so should it put us upon elevating, and as much as possible spiritualizing our minds in all our approaches to the supreme Being by devotion: And to him therefore, after the most pure and seraphick manner, as is most due, be ascribed *all honour and glory, might, majesty and dominion, now, henceforth, and for evermore, Amen.*

^a *Ver. 18.* ^b *Ver. 22.* ^c *Ver. 25.* ^d *Acts xvii.* ^e *1 Cor. x. 14.*

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which is the first of the three books.

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DISCOURSE IV.

THE

L O V E

OF OUR

Country or Constitution,

A Duty of natural and reveal'd Religion,
and more especially to be preserv'd warm
by Protestants who reside in Popish Do-
minions.

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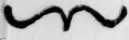
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PSAL. CXXII. 6.

*Pray for the peace of Jerusalem,
they shall prosper that love thee.*

THERE is not any one duty of Religion more generally pretended to, yet less truly understood, and practis'd, than that excellent and heroic Virtue, *The Love of our Country*. This is evident not only amongst the rude and untaught, who entertain confus'd and obscure ideas of it; and whose loudest clamours for the publick cause are commonly empty sounds, or at most party names, and distinctions; but 'tis deplorably apparent even in persons, whose good sense, and learning as well as unquestion'd probity have rais'd them above the ordinary level; who yet thro' the prejudices of Education, or some other wrong byass impos'd on 'em by fallacious representations of their Country's Interest, or fair hypocritical shews of Love towards it, have been frequently drawn aside implicitly to follow their designing and ambitious Leaders; and become so far infatuated as to be the too late undeceiv'd instruments of involving

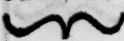
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SERM. IV.  volving both themselves and their Country in misery and ruin.

Indeed the glorious title of being a Patriot many have not only pretended to; but really aspir'd after, and have gone great lengths towards deserving it; yet upon Examination few are able intirely to stand the test; and even the most celebrated Characters this way have been found not truly bright, but specious and glittering. Some have betrayed in their aims for the publick good so great a mixture of private views, that we soon see through the splendid appearance; and tho' the intentions may be in the main sincere, the Gold can't pass for sterling, being so much under weight, and debas'd in the Alloy. Others shew stains of a different kind, which yet equally sully and discolour this Virtue, and lessen its Dignity and Excellence, Here 'tis tinctur'd with Pride, there leaven'd with Spleen and Resentment. And often the desire of applause is the chief spring which pushes on to the performing noble Exploits; and the Champion does not fight so much his Country's Cause, as that of his own Fame and Glory. Sometimes likewise in the practice of this duty we find it blended with Enthusiasm, by which 'tis liable to be infected with gross Errors as well as to be put into a wrong ferment. And should, lastly, Superstition (which is generally the companion of Enthusiasm) enter into the Composition

position, no wonder if the double deluded Zealot then takes up with false, absurd, and even destructive notions concerning the Publick; and with the same folly and madness persists in, as he at first embrac'd them; so that when he designs to prosecute the interest of God and his Country, he runs riot in overthrowing the Laws of both: and perhaps believes himself the favorite of heaven and inspir'd, when he is rather possess'd, and actuated by his own deprav'd and heated Imagination: And the foul Phantom more fatally deceives by appearing *transform'd into an Angel of light*. As any of these peccant humours are predominant in the Love of our Country, they proportionably vitiate and corrupt it: Hence a well-meaning Patriot may become extravagant and romantick in his Projects and Actions, grow furious, turbulent, self-will'd, and sometimes cruel; and the commonly admir'd Grandeur of his Soul is by others more justly accounted rather flatulent and enormous, than solid and truly sublime.

Neither are the Errors relating to the nature and practice of this duty more gross, than those concerning the terms of its Obligation. Some won't admit the Love of our Country into the chain of divine Graces, making it (as they speak) a mere moral notion. Others indeed allow it only a piece of natural Religion, because they disclaim

SERM. IV.  all Revelation; and with the former overlooking the plain Commands of Scripture, and its whole tendency to perfect men in all the offices of civil life; they proceed further, and through ignorance, or malice, falsely impeach Christianity as lame and deficient in this respect.

To rectify therefore all such mistakes, to settle the nature of the love of our Country, and fix its obligation upon the true basis, shewing that we are bound to it not only as Men, but as Christians, is my present design. Accordingly I have chose these words of holy Writ, which seem full in point, and when a little open'd will appear manifestly to enjoin this grand social Virtue. *Pray for the peace of Jerusalem, they shall prosper that love thee.*

Jerusalem here denotes not only the *holy City* which bore that name; but by an elegant figure, usual both in sacred and prophane Authors, it also signifies the whole Jewish Polity, as well Ecclesiastical as Civil: This Metropolis being the seat of their Religion, and the head of their Empire and Government. And therefore *Jerusalem* in this place is of the same import as *παλις* amongst the *Greeks*, and *Patria* with the *Romans*; or in plain *English* *their Country*. And indeed this is every where the Language of Scripture; insomuch that the *Heavenly Country*, of which the Jewish earthly

earthly one was a Type, is fill'd the new SERM. IV.
Jerusalem.

There is a double Duty, which the Royal Psalmist in these words exhorts his subjects to the practice of, the one express, namely, to *Pray for the peace of Jerusalem*, or his, and their Country; the other imply'd, and strongly suggested with a promise of Prosperity, and is the Love of their Country: *They shall prosper that love thee.* Tho' indeed the former Duty is a branch of the latter, from which as the root it springs up, and derives its life, and vigour. For our minds must first be fill'd with a disinterested and passionate concern for our Country, before we can sincerely, or with any pious fervour make our addresses to Heaven in its behalf: And (to use the expression of the Psalmist) *when the fire is thus kindled, we then, and not till then, acceptably speak with our tongues.*

From the words thus explain'd, the Love of our Country comes naturally under our present Consideration; which tho' by many looked on as an improper subject for the Pulpit, and rather belonging to a political than religious inquiry: Yet, (as I hope to convince) 'tis an important Duty, deducible from natural Reason, and dictated by divine Revelation; and if rightly and generally practis'd, would highly secure and promote the welfare and happiness of Mankind.

In the prosecution of which argument,
I shall observe this method.

First, *Shew what our Country is.*

Secondly, *Prove that to love our Country is an indispensable duty of Religion.*

Thirdly, *Point out the nature and principal offices of the Love we owe our Country.*

And Fourthly, *Persuade you to the practice of this great social Virtue by some enforcing motives and considerations, concluding with inferences proper for us, who being absent from our native Country reside in a Popish Kingdom.*

The first inquiry then is what we mean by our Country; and this in part has been already made out, when at the entrance of this Discourse I explain'd the import of the word *Jerusalem*; shewing that under it is comprehended the whole Jewish œconomy in respect of both their civil and religious Government. And with parity of reason we may be fairly allow'd to understand by our Country, *our happy Constitution in Church and State.* This sense of the word is further favour'd by the commonly receiv'd notions of the Moralists and Civil-

ans concerning this point. For according SERM. IV.
to them, the idea the term Country stands for, is the larger Community whether Kingdom or State of which we are Members. And as the Laws and Government (which are the Soul of every such publick Body) make up its Polity and Constitution; so this may not only with Propriety, but Emphasis be stil'd ones Country.

Now that the Love I am exhorting you to, may not be a blind fondness, arising only from Custom and Education; but that our *Zeal* (to use the Apostle's expression) *may be according to knowledge*; it's necessary that in a small sketch I here draw some of the Lineaments of the *English* Constitution.

To begin then with what ought to be uppermost in our thoughts, our holy Religion; this is *that form of sound words deliver'd to the Saints* by Christ and his Apostles; which the noble Army of Martyrs, as well primitive, as the latter ones of our Reformation, animated by the like Spirit, seal'd with their Blood. So that however those of the *Romish* Communion may brand us with the infamous marks of Novelty, Schism and Heresy; yet it has been irrefragably prov'd that in our Doctrine and Worship we are as genuine a branch of Christ's Church, as any can pretend to have been since the earliest Ages. It were indeed only to be wish'd that our Lives were
corref-

SERM. IV. correspondent, and our Actions holy, as our Faith is pure.

The Ministry of God's Word and Sacraments (which is generally next consider'd) amongst us is regulated according to the Institution of the Apostles and Primitive Practice, as far as the difference of times will bear; and is divided into three distinct Orders, that of Bishops, Priests, and Deacons.

But as *every Soul* without any exception *is subject to the higher Powers*; so each of these sacred Functions, unless in matters purely Spiritual and Religious, is within the verge of the ^a temporal Authority: an Independency of our Church from the State being as great a Solecism in Religion as it would be in Politicks.

Lastly, Our civil Government by a wise mixture is made of all the other forms: In which there is an happy ballance between the prerogative of the Prince, and liberty of the Subject. Our King is supreme, but not absolute; our People free, but not licentious, yet still restrain'd by such Laws as they themselves bear a part in enacting. I shall hereafter have an occasion to shew the Excellence of this well-temper'd, mild, and desirable Monarchy; and shall only add, that 'twas the ancient Government of the north-east Nations, and is form'd in the true Spirit of their Liberty; that the brave *Goths*

^a Artic. Relig. 37.

as they conquer'd *Europe*, blest'd the vanquish'd Countries with this equal Establishment; and that this Kingdom of *Portugal* wherein we now reside not only knew the name and shadow of *Cortes*, or Parliaments, but enjoy'd the real Power and Authority.

Having thus considered what our Country is, let us proceed to inquire after the Grounds and Reasons upon which the Love of our Country is injoin'd. And since some (as has been said) vainly imagine it not to be a matter of strict and universal Duty; but either the fiction of Poets and Orators; an engine of Statesmen, or the refined rather than solid Speculation of Philosophers, or as some speak Will-worship, and at best a piece of Pagan Heroism: Since others from a like Ignorance of, and prophane Disregard to Revelation falsely condemn it as deficient in this point; I shall prove in the second place, that the Love of our Country is founded on Reason, and injoin'd by Revelation, and consequently is a necessary and indispensable part of Religion.

And first 'tis a Duty prescrib'd by the Law of Nature. The Law of Nature is generally term'd that Will of the Supreme Being which is discoverable by the Light of Reason without the Assistance of Revelation. Now nothing is more plain and evident than this grand maxim, that whatever Principles

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ciples and Actions have an inseparable connexion with the publick Happiness, and are necessary to Society, are fundamental Laws of Nature, and bear the stamp of divine Authority. And since Communities can't subsist unless the Members of them abound in all the proper offices of Love and Zeal towards their respective Establishments: Since a general neglect of them must at last end in the Dissolution of all civil Government; and the world would become not only a scene of Fraud, Rapine, and Confusion; but an *Aceldama*, or vast and dreadful field of Blood; we hence rationally conclude the Love of our Country to be the Will of the Almighty Governor of the Earth who designing the good of Society, may fairly be inferr'd to have intended also these means, without which those gracious ends would be frustrated and unaccomplish'd. This holds true, to whatever impulsive cause we ascribe the origin of civil Government. For however we conceive men from little paternal Dominions to have swoln into larger Combinations, whether ^a incited by natural inclinations to Society, urg'd by fear of injury or oppression, or perhaps mov'd by considerati-

^a Hanc enim ob causam maxime ut sua tenerent resp. Civitatesque constitutæ sunt. Nam & si duce Naturâ congregabantur homines, tamen spe Custodiæ rerum suarum urbium præsidia quærebant. *Tul. Offic. Lib. II. cap. 21.*

ons mix'd up of both, yet still Government is the ordinance of God; and therefore he enjoins man to perform every thing requisite to its preservation. Our Country is the instrument by which Providence conveys and secures to us all the blessings we enjoy, so that 'tis as it were God's Representative; and the homage we owe it, as well as that due to him, we stile Piety, truly implying that 'tis an object containing in it something Divine. And consequently that a due Affection towards it is demanded of us, as a branch of the Love of God, as well as of our Neighbour.

Neither does our Country only on the account of Gratitude, as being a sort of divine Benefactress, expect and call for these returns; but we have engag'd our selves to discharge them by a kind of Covenant, or Agreement. For every one who is imbody'd into any civil Institution enters into a tacit compact to preserve its peace, and promote its interest and felicity; in which offices (as shall be shewn) the Love of our Country chiefly consists.

Upon the whole therefore, the Love of our Country, or Constitution, is an important moral duty built upon Reason, and to which we are bound by the inviolable ties of Justice and Honour, Gratitude and Conscience: Accordingly this practical Principle has been ever receiv'd and acknowledged

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ledg'd in all civiliz'd Nations; and mankind have as universally consented to it, as they have to the Worship of a Deity; the former having a close connexion with the latter, and being even a part of it.

The old *Greeks* and *Romans* have afforded us Heroes this way, who in many respects have been justly renew'd in story for a superlative greatness of mind. It must be own'd that the Writers of both these Nations have carried this part of Morality to a commendable Perfection, and perhaps to as exalted a pitch as the bare light of Reason under the present Corruption since the Fall could direct. The Precepts deliver'd by them on this head are in some, tho' not all regards, grand and sublime, and worthy human Nature; and treated by their best Authors with a no less reach of Genius, than generosity of Sentiment. As Praise ought to be, and generally is an attendant on Virtue; so every instance of this Duty was amongst them in high reputation^a. He who bled in his Country's Defence, or improv'd it by wholesome Laws, or useful Arts, or reliev'd it from Tyrants, or Oppressors, and secur'd the enjoyment of Liberty and Property, trod the surest paths to their Temple of Fame; was admir'd while

^a Carum esse Civem, bene de republicâ mereri, laudari, coli, diligere gloriosum est; metui vero & in odio esse, invidiosum est, detestabile, imbecillum, caducum. *Tully Phillipp. Prim.*

living,

living, and often after his Death had divine Honours paid him. Many of these illustrious Examples still survive in their immortal Poems, Speeches, or Histories; and their memory will be propagated to latest Posterity.

On the other hand, those who by factious Practices disturb'd the publick Peace and Tranquillity, who either enslav'd the Common-wealth themselves, or were brib'd to subject it to [a foreign Yoke, however mighty and successful they have been, stand stigmatiz'd in the records of time, as pests of Society, and enemies of Mankind. Indeed as to those great sanctions of Morality, future Rewards and Punishments, the notions of the Gentile world concerning them were lame and obscure, and veil'd under gross Allegories: Yet still they had affecting views this way. He who best deserv'd of his Country here, had allotted to him hereafter the chief place in their Elysium: While the foul and unnatural Traytor is suppos'd thrust down to the lowest *Tartarus*, and with the worst of criminals doom'd to the most agonizing torments.

Thus we see that the Love of our Country is the dictate of Reason; and 'tis also the voice of Revelation. The words of my Text carry with them a divine Authority. For an inspir'd Writer here exhorts the *Jews*, and in them us to pray for, and love *Jerusalem*; that

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that is, with a pious Zeal not only to regard, but, as far as in us lies, to defend and promote the publick interest, as well in respect of our civil Rights, as of our most pure and holy Religion. For whatever blessing we are commanded to address Heaven for, we are thereby implicitly oblig'd to use our best endeavours to obtain and secure; without this our Petitions would be mockery and hypocritical, vain and ineffectual. And indeed as the Law and the Prophets abound with Precepts which have a direct view this way; so the Love of their Country is a transcendental Duty (as the *Logicians* speak) which runs thro' the whole body of the Jewish Institution; and without which, considering [the Circumstances of that State (in Manners and Religion so widely different from, and distasteful to their neighbouring Nations) the publick prosperity could not have been secur'd; nor would their Polity have been able long to have subsisted.

Lastly, The Love of our Country is a duty enjoin'd under the Gospel as well as the Law. 'Tis true the Precept is not inculcated in exprefs terms; nor was it requisite under the Evangelical Dispensation to repeat direct Instructions of this kind, which had been so often and fully display'd and so strongly enforced in the Writings of the Old Testament: But if we consider the design

Love of our Country.

III

SERM. IV.

design of the Christian Institution in general, and the tendency of many of its precepts in particular, we shall find it necessarily inferred from this part of divine Revelation. The two great hinges on which the Prohibitions and Commands of the Gospel turn, are the Love of God and our Neighbour; and the duty now before us (as has been said) is an instance of both these; and what therefore we are oblig'd to, not only as men but Christians.

But more clearly to evince this head, 'tis necessary to shew, that however some may depreciate Morality, its offices are also the Doctrines and Rules of the Gospel. This will plainly appear, if we consider that one great design of Christianity is to restore to Mankind their primitive Rectitude and Dignity; we being to regain by the second *Adam* what was lost by the first: So that in reality the duties deliver'd in the New Testament are little more than repetitions of original Laws of Nature in the state of Innocence.

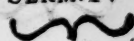
'Tis true, such is our depravity since the Fall, that we could not have recover'd ourselves without fresh lights, and divine assistances; and therefore God in tender compassion to us, by a special Revelation has more clearly mark'd out the lines of our duty, promis'd us the succours of his grace, and *brought life and immortality to a brighter*
I *light.*

SERM. IV.

light. We are also taught in the Gospel a new obligation of obedience to Christ our Lord, as well as Redeemer; and some tho' not many positive Laws are there promulg'd, which bear an immediate regard to him; but these few only excepted, the Christian System is made up, not of arbitrary Impositions, but moral Virtues, which flow from the essential differences of good and evil, and the eternal Relations we stand in to God, and one another.

Thus to come home to the present purpose, Man was design'd by nature for society; and had he continued in his primeval uprightness, the whole earth perhaps would have been one Paradise, happy in the friendly community of all mankind. These were the first, and uncorrupted principles of our nature; and with these the Christian Religion conspires, by enjoining that boundless Charity (the noble badge of our Profession) which if duly practis'd would reduce us to that glorious primitive state: And every one would not only (as *Tully* advises) *acknowledge himself, but also act as a Citizen of the World*^a. But under the present weakness and depravity of human Nature, 'tis unavoidably necessary that men canton themselves into particular

^a Qui se ipse norit, sese non unis circumdatum mœnibus, popularem alicujus definiti Loci, sed Civem totius Mundi, quasi unius urbis agnoverit. *Tull. de Leg. Lib. I. cap. xxiii.*



Kingdoms and States for the preservation of their property, and safety of their lives: And while these relations remain, as the Virtues which arise from them, and particularly the Love of our Country are allow'd to be of moral, so ought they likewise for that very reason to be accounted of Christian obligation. And indeed the Kingdom of Christ being not of this World, but spiritual, does not interfere with, nor make any alteration in civil Rights or Government; but requires us to discharge all the relative duties in the fullest extent, and the most sincere manner.

This duty then is deducible from the general design of Christianity; and not only so, but further, several particular Gospel precepts manifestly require it. The foundation, on which the Love of our Country ought to be built, is a due subjection to the civil Government. Without this the highest transports of zeal for the publick are little more than a vain and enthusiastick passion, and which often cause fatal Convulsions in a Common-wealth. Now the New Testament in the most express terms strongly engages us to all such submission. *Render to Cæsar the things that are Cæsar's*^a, are the words of our blessed Lord: And what he said he practis'd, working a miracle to pay his tribute.

^a Mat. xxii. 21.


Among the errors which crept into the Church in the Apostles time this was not the least absurd, that Christians were exempt from obedience to heathen Magistrates. And at once to quash all such wild pretensions, and wipe off the scandal which might thence redound to the Gospel, as if it gave birth to, and cherish'd seditious practices, and even Rebellion, St. *Paul* in direct terms declares, that *every soul is subject to the Higher Powers*, assigning this reason, *that the Powers that be* (or the present Powers, or the Powers in being, in whatever part of the world they did exist, as the original imports) *are ordain'd of God*. And if we attend to the sense of that passage, and follow the thread of the Apostle's argument, we shall find plainly imply'd in it this grand political truth, that every form of Government is of divine designation, and consequently demands the submission of those that live under it. The expression *Higher Powers* is in the abstract; and (as St. *Chrysostom* interprets it) denotes not the *persons*, but their *authority*. And if there be *no Power but of God* (as 'tis here expressly laid down in the whole compass of the idea, the proposition being an universal negative, and farther strengthen'd by its contrary, as the *Logicians* call the opposite general affirmative, *The Powers that be, are ordained of God*) this high privilege belongs not only to Monarchy,

narchy, but to every species of Government. Indeed the particular cast of any polity is (as St. Peter ^a speaks ἀνθρώπων κτίσις of *Man's Creation*; but whatever that be, it has a Patent granted from Heaven; and according to the Apostle here, and elsewhere, ^b the end of its Institution, namely, the virtue, peace, and happiness of Society, is as it were the sign and seal of the divine Commission. *For Rulers are not a terror to good works, but to the evil.* Not but that some Constitutions are more eligible than others; and the English Establishment (as shall hereafter be shewn) justly claims a pre-eminence in many respects. But still on whatever plan a Kingdom or State be modell'd, it bears the divine impress, because fram'd for the abovemention'd purposes, the preserving Order and Religion amongst men; and they, who, (being incorporated into it) *resist, receive to themselves Damnation.*

Now as submission to the Government in all things lawful (the sound Principle, and as it were root of any rational Love of our Country) is thus evidently to be found in the Gospel; so the whole body and se-

^a 1 Peter ii. 13.

^b I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. 1 Epist. to Tim. ii. 1, 2.

SERM. IV.  veral branches of this generous and publick Benevolence, and the fruit they bring forth are likewise of Christian growth. A mutual reciprocation of the most friendly offices; *the bearing one another's burden, the seeking not our own, but our neighbour's wealth^a, the forgiving injuries, and being ready to lay down our lives for the brethren,* and indeed a thorough publick Spirit, are shining instances of the Love of our Country; and not only the ornaments, but the essential duties of our holy profession, which our Lord makes the test and mark of our being his Disciples here, and the terms upon which he will chiefly judge us hereafter.

This may be farther confirm'd by that cloud of witnesses, appearing in the sacred records of the Old and New Testament remarkably distinguish'd for this excellent Virtue. 'Twould be endless to recount them all, and 'tis sufficient to point out a few; *Moses* who was so cool and meek in other regards was full of glowing sentiments for the welfare of his brethren the Children of *Israel*. Hence as 'tis there related ^b *seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian.* And when the divine wrath threatned the destruction of his whole people; he with a peculiar pious magnani-

^a 1 Cor. x. 24.

^b Acts vii. 24.

mity,

mity, as well as tenderness, interpos'd and intreated that the storm might burst, and be discharg'd rather on his devoted head.

In that noble list of religious Heroes, and the wonderful Atchievements of their faith delivered by *St. Paul*, ^a 'tis the glorious character of *Gideon*, and of *Barak*, and of *Sampson*, and of *Jephtha*, of *David* also and *Samuel*, and the Prophets; that they through faith subdued kingdoms, wrought righteousness, obtain'd promises, stop'd the mouths of lions, quench'd the violence of fire, escaped the edge of the sword, out of weakness were made strong, wax'd valiant in fight, turn'd to flight the armies of the aliens. Which exploits are bright instances of this truly heroick Virtue. Nor was this great Apostle, who surely, if any, best deserved the preference in the sacred Order, himself less eminent for the duty now before us. For tho' invested with so immense a province as the *Gentiles*, whereunto he was ordained a *Preacher*; tho' the care of all the Churches daily came upon him; tho' by a largeness of soul commensurate to the extent of his Holy Office, he sympathiz'd with every member, ^b so that none was weak, but he was also weak, none was offended, and he burnt not: Yet he still reserved a peculiar and superior affection for his Countrymen: And in the strength of

^a Heb. xi. 34.

^b 2 Cor. xi. 29.

SERM. IV. *it, with a kind of oath declares, ^a I say the truth in Christ, I lye not, my conscience also bearing me witness in the holy Ghost. For I could wish that my self were accursed from Christ, for my brethren my kinsmen according to the flesh, who are Israelites.*

But our Lord was a complete pattern in this, as well as every other moral excellency; and by his example the Love of our Country not only commences a Christian Grace, but is stamp'd with Divinity. And indeed most of his Miracles were also wonders of Love towards his Nation. He went about doing them good, healing their Sick, giving sight to their Blind, and bidding their Lame arise up and walk. What greater instance of a generous and melting concern for publick calamities can be met with, in any story, than the tribute of tears, he paid *Jerusalem* upon the prophetick view of its destruction? Notwithstanding with the same foreseeing Eye he beheld the unjust and barbarous judgments, he was there to undergo. Hear the narrative as set down by the Evangelist in the most elegant and moving simplicity. ^b *And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come*

^a Rom. ix. 1, 3.

^b Luke xix. 41, 42, &c.

Love of our Country.

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SERM. IV.

upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

From what has been said, I hope 'tis evident, that this social Virtue, which is so manifest a part of natural Religion, is consequently for that very reason requir'd by divine Revelation: That the tendency of the Gospel in general, and several of its precepts in particular, plainly point out not only its Ground and Foundation, but the heights at which it ought to arise; and lastly, when exercis'd in faith and obedience to our blessed Lord, and after his example 'tis exalted and refin'd, and from a moral Duty becomes sanctify'd into a Christian Grace.

And indeed 'tis upon the Gospel principles alone, that the Love of our Country can be practis'd in perfection. The want of these helps made the bright instances of this Virtue among the Heathen full of so many shades and stains; and the neglect of the Law of Christ, and hindring its natural Power and Efficacy on the Conscience, is the cause why so few eminent examples herein now distinguish themselves. And in these latter days, *when iniquity so much abounds*, no wonder if *this Love in many waxeth*

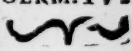
SERM. IV. *eth cold*^a. But where our holy Religion has its just force 'twill not only regulate outward acts, but influence the inmost motions of the Heart; 'twill check vanity and pride in their beginnings; nip ambition and avarice in the bud, and mortify every unruly appetite and passion in the first embryo of thought. The temper is hence sweeten'd, the Soul not only purified, but enlarg'd, and clear views of our eternal interests will make men above all worldly petty concerns. And what richer soil is there for the seeds of this duty to grow in, flourish, and ripen into a plentiful harvest, than a mind thus clear'd from weeds, thus subdued and cultivated? The best Christians in the nature of things must prove the most loyal Subjects, the most useful Commonwealths-men, the truest Patriots; till at length from duly *praying for, and loving the Jerusalem* below, they are both qualified for, and through the merits of our Saviour entitled to the *new one* above.

^a *Mat.* xxiv. 12,

PART II.

PSAL. CXXII. 6.

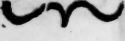
*Pray for the peace of Jerusalem,
they shall prosper that love thee.*

OF the heads which I propos'd to SERM. IV.
treat on from these words, two 
have been consider'd: I proceed
now in the

Third place to shew wherein the Love
of our Country consists. And here one
would think there should be no need of
any definition of this duty, or the display-
ing its essential properties; every one feel-
ing what passes in his own mind when he
loves an object: And therefore we might
by a little reflection be convinc'd whether
and in what degree we love our Country,
from the emotions and regards towards it
we are inwardly conscious of. But because
we are apt to flatter our selves in this point,
thinking that kind of mechanical fondness^a,
and rather imaginative than rational affection

^a Nescio quâ natale solum dulcedine tangit
Humanos Animos.

for

SERM. IV.  for the land wherein we drew our first breath to be sufficient ; since we are here liable also to be impos'd on by others in many respects. I shall single out some of the genuine marks of the Love of our Country, whereby we may distinguish whether the pretences herein are real and sincere, or feign'd and hypocritical.

First then, those only can be truly said to love their Country whose zeal towards the publick is intense and warm. Next after *God, the Father of us all*, this common Parent claims our Love, as well in degree, as order. As therefore our Country is that grand and comprehensive collection, which contains and swallows up all the inferior relations ^a; so the streams of that Affection we severally owe them, should hither direct their current as to their ultimate end, and proper object, and as it were the Ocean to which God and Nature design'd their course.

The best instance I can give of this kind is that sincere, fervent, inextinguishable zeal for the Protestant Succession, with which the breast of every true *Briton* ought to be thoroughly inflam'd. For it being evident from reason, and prov'd by experience, that 'tis morally impossible for a Popish Prince not to contrive, and with the utmost vigour prosecute the overthrow of our Church,

^a Cari sunt Parentes, cari Liberi, Propinqui, Familiares; sed omnes omnium Caritates Patria una complexa est. *Tul. Offic. Cap. xvii.*

and consequently the State (the interest and fortune of both being necessarily dependent on each other) none can with consistency *love* our *Jerusalem*, who is not awaken'd against, shock'd, and alarm'd at, any even the most distant attempt of putting a Papist on the Throne of our Kingdoms; and thereby investing him with the Power, who has it so much at heart, utterly to ruin us. I shall have occasion elsewhere to enlarge on this subject; and shall only at present add, that the Insinuations, now so artfully spread at home, of the harmless Sovereignty of a Papist over Protestant Subjects (who would it seems modestly be contented with the exercise of his Religion, and leave them the free use of their own) together with the favourable views given of Popery, and the broaching or reviving such Doctrines as make the nearest approach to it, render all Admonitions of this kind as seasonable and necessary, as the remarks are just. The least languor therefore or remissness this way is now criminal and inexcusable; and (to borrow the reverse of our Saviour's conclusion) *he that is not* in every respect, and in the highest degree of a due vehemence and honest indignation *against* the Pretender, is in a manner *with* him; so that a careless, or fearful silence in me, and supine indolence in you, a lukewarmness altogether incompatible

SERM. IV. **W**patible with a genuine and religious Love of our Country; and would be in some sort a treacherous betraying it.

Secondly, This ought not to be a smothered and idle, but active, vigorous, and sprightly flame, breaking out in the most operative and assiduous industry; and in this *labour of Love* no cost or pains should be spar'd. Our Constitution justly summons to its aid the head and hands, as well as heart. For the preservation of our Country, on which alone our safety, peace and happiness depend, is a Blessing which can't be too dearly bought; but if requisite must be purchas'd at the price not only of our fortunes, but even our lives ^a.

Such is the condition of human affairs, that Wars are often necessary either to recover infring'd publick Rights, or repell and prevent foreign Invasion: And in the making and prosecution of them, as the Supreme Magistrate may be said to *bear the Sword of divine Vengeance*, and to have the power of levying sufficient force; so subjects both lawfully may, and upon pressing Emergencies are oblig'd to enter into the dangerous but glorious service: This being a part of that original Contract, which

^a Erga totam Civitatem boni officium civis est, ut ejus salute & incolumitate nihil habeat carius; ut vitam, opes, fortunamque suas ad eandem servandam libenter offerat. *Puffendorf.*

Pro quâ [Patriâ] quis bonus dubitet oppetere, si ei sit profuturus. *Tul. de Offic. Cap. xvii.*

all the Members of a body politick are suppos'd to engage themselves in, when they enjoy its Privileges and Protection: Such practice is consonant to the Dispensation of the Gospel, as well as the Law of Nature. Accordingly we don't find that *Cornelius* was enjoin'd by *St. Peter* to quit his Command in an Heathen Army, when he lifted himself under the banner of Christ. And after him several new Converts in the primitive ages in the like manner continued their military Employments; and were no less ready to be Martyrs in the cause of their civil Government than of their Religion. To be distinguish'd this way for illustrious Achievements may be the honest Ambition of the good as well as the brave. *David* who *was a man of War*, was also *after God's own heart*. The Christian and Hero are by no means incompatible; but when united the Character is truly great.

Nor are we in the field of battle only to expose our lives for the general Safety; but whatever the Altar be, at such demands we must pour out our devoted Blood a willing Sacrifice on it. Let the ruin threaten our Country from any quarter, whether at home, or abroad, 'tis a piece of filial Piety to step in between, and receive the blow, and as far as possible prevent its falling on our common Parent. So that the sundry kinds and shapes of Death, whether

SERM. IV.

whether in the Field, on the Scaffold, or Gibbet, on the Rack, or at the Stake, those who are indued with a true publick Spirit will magnanimously look in the face, and *glorify God* by patiently bearing them.

And certainly how can a man more nobly resign his life than in paying it a ransom for the Publick? 'Tis a sort of Death justly esteem'd, not only glorious, but pleasing, as giving an opportunity of exercising the highest office of that goodness which is the most ^a delightful act the mind can be employ'd in. Every instance of it is rank'd next to Martyrdom; and sometimes is a genuine branch of that Christian Heroism. And in Protestant Nations, and therefore our own, those who die in warrantably checking the growth, or opposing the approach of Popery, may in the Scripture sense be said to suffer Persecution for the sake of Christ, and his Truth; and are intitled to the Blessing promis'd it.

Thirdly, A true Love of our Country does not display it self by sudden starts and flashes but glows with a permanent *holy Fire*. It will prove such a lasting Principle as thro' the whole course of our lives animates and rules all our aims ^b, and makes us jealous

^a Dulce & Decorum est pro Patriâ mori. *Horat. Carm. Lib. III. Carm. 2.*

^b Utilitatem Civium sic tueantur, ut quæcumque agunt, ad eam referant, obliti Commodorum suorum. *Tul. Offic. Lib. I. Cap. xxv.*

of every thing which not only may indanger the quiet of the Publick; but which has the least tendency to blemish its Honour.

Fourthly, Our Love to our Country is then only true and regular when we have a just regard for our intire^a Constitution in its full extent; nor so far attach our selves to some branches of it as to neglect, much less contribute to the ruin of any of the rest. To mistake a few parts for the whole is a fallacy not less absurd in politicks, than in Logick; but 'tis what those who live under mix'd Governments are very liable to, and we see it daily practis'd. The separate views this way are in the strictness of the letter call'd Parties; and yet those who are severally engag'd in them would fain be thought to be actuated with a Love of their Country; tho' even when their pretences are real, scarce half of our Polity comes under their Consideration. And we of the English Nation ought to be more especially cautious against errors of this sort, because sad experience has sufficiently taught us, they are apt to give the most fatal Convulsions. 'Twas by the like dissensions betwixt the *Patricians* and Populace that the *Roman* Republick was in danger of being

^a Totum Corpus reipublicæ curent, nedum partem aliquam tuerentur, reliquas deserant, &c. *Tul. Offic. Lib. I. cap. xxv.* Qui parti civium consulunt, partem negligunt, rem perniciosissimam in Civitatem inducunt, Seditionem, atque Discordiam. Ex quo evenit, ut alii Populares, alii studiosi optimi cujusque videantur, pauci Universorum. *Ibid.*

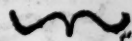
SERM. V.

crush'd in its infancy, had they not been timely convinc'd that their new Government, moulded out of Nobles and Plebeians, could not long subsist, unless the Rights and Privileges of both were fix'd and kept inviolable. In our own Country the scars of those wounds are hardly yet worn out, which it felt not long since thro' civil distractions of this kind; while the Prince, and some of the Church, by affecting too much Power, lost all; and the People, by regarding solely their own Liberties, were at length enslav'd by the Army, and brought under that very, and a worse Tyranny, than which they spent so much Blood and Treasure to avoid. A true Englishman therefore will lay aside all partial aims. He will have a due Regard both for Church and State; nor divide those in his Affection which are so essentially united in Interest. He will neither screw up the Prerogative too high; nor sink and weaken it by granting the Subject licentious Privileges. When the publick Ship thus happily steers a middle course, it sails secure from Rocks on either side; nor will be the sport of Winds, or Waves: and those who are embark'd in it make not only a safe and prosperous, but pleasant Voyage.

I am sorry that our unhappy ^a Ferments at home make it necessary for me to add this last Qualification of the Love of our

^a The latter end of Queen Ann's Reign.

Country,




Country, namely, that it must be join'd with Christian Charity towards one another. And indeed, without unity in Affection, unity in Government won't long subsist; for whatever draws men into Societies, 'tis Love only that cements them together. Without this the Fabrick, tho' never so well design'd and goodly in Appearance will inevitably moulder and crumble away into such little Factions as will soon threaten a total Dissolution. As you reside here at this distance you are out of the quarrel; and the brotherly Love without Distinction, for which this Factory is so remarkable, gives Grounds to hope that you are as far remov'd from any Disposition to such Animosities, as you are from the scene of them; so that you are a kind of Standers-by, and may fairly judge of, as you cannot but observe the blind Infatuation of these fatal contests, rais'd and kept up chiefly by such Persons as however they may speciously counterfeit a Zeal for the publick Good, have nothing less at Heart; but are only acted by private and ambitious Views, and according to the old Maxim, that they may the easier rule, divide. The Dissentions amongst us are the reproach of the Reformation, and which most endanger it. You need no Proof, who have ocular Demonstration, that Popery is our restless and implacable Enemy; and (to use the Expression of the Psalmist) it even *now compasseth us in our*
K 2 *steps,*

SERM. V. *steps, like as a Lion that is greedy of his prey, and as it were a young Lion lurking in secret places*^a. And no time more favourable for their Attempts, than when our Nation by intestine Broils leaves itself weak and unguarded. You can't be ignorant that new Mischief is at present hatching in this quarter. The Pretender's Friends here betray themselves, flush'd with fresh Hopes, upon what Grounds, unless the Divisions of *Great Britain*, is too tender a point to touch. But this we may morally be certain of, that did all the Protestants in the Nations to which we belong truly practise this branch of the Love of our Country I have now mention'd, as they are united in one Faith, and agree in the Essentials of the same Religion, were they also as much one in Christian Charity (to which by their holy Profession as well as Interest they are so indispensably oblig'd) our Church and State would become that firm and unshaken Bulwark, which, under the Protection of Providence, no human force could overthrow, *nor the Gates of Hell prevail against*.

These are the essential Ingredients and genuine Indications of a rational and virtuous Love of our Country. We hereby become zealously affected towards it. Our Endeavours to secure and promote the common Good, will be as vigorous, as our

^a *Psal. xvii. 11, 12.*

concern for it is warm. A true publick SERM. V.
Spirit will display itself not in sudden Gusts, 
or fluctuating and transient Efforts, but
become a solid, fix'd, and standing Princi-
ple: 'Tis not confin'd to any part of, but
takes in the whole Constitution; and last-
ly is attended with, or rather founded on
Christian Charity.

When these generous Sentiments and
Actions appear in Persons of Distinction,
such as whose consummate Wisdom, and su-
perior Station (whether acquir'd by Birth,
or Merit) render them as able as they are
willing to accomplish worthy designs for
the Publick; so that (according to the Cha-
racter given by *Tully* of the elder *Antony*)
*the principal Design of their Lives, and
noble Employment of their Wealth and Pow-
er are to make themselves chief in Desert,
but in Liberty equal to their Fellow Citizens*^a;
such persons, I say, have ever been justly e-
steem'd Patriots, and fairly claim'd, though
through Envy and Party Faction they may
not have always reap'd, the highest Love and
Veneration. Indeed to be thus Lights of
the first Magnitude in the Republick is a
superior Excellence which all can't be o-
blig'd to labour after, because some few
only are capable of attaining it. But Per-
sons who move in a lower Sphere may and
ought, by the conscientious discharge of this

^a Illa erat Vita, illa secunda Fortuna, Libertate parem esse
cum cæteris, Principem Dignitate. *Tully Philipp. II.*

SERM. V. Duty, *so shine in the world, that men seeing their good Works*, will be thence led to *glorify our Father which is in Heaven.* And every true Lover of his Country, though in the meanest station may from the nature of Things, as well as the Dispensations of Providence, expect to be rewarded with an uncommon share even of temporal Blessings. Which brings me to the fourth Head propos'd, namely

To persuade you to the practice of this great social Virtue by some inforcing Motives and Considerations.

The Charms which principally strike, and take the fastest hold on the Heart are Excellence, or as some speak, Beauty and Goodness. Hence the Deity demands the full and utmost stretch of the Soul, because he is infinitely perfect in himself, and most beneficial and kind to us; and in all sorts of Love the Trains must be thus laid to kindle a fire in our Breasts. If we view our Country or Constitution in both these Lights, it appears highly amiable and endearing. By its Excellency it deserves our Affection; and the Advantages, which from that very Affection redound to us, amply reward it.

The Excellence of our Polity may easily be inferr'd from what was before remark'd, namely, that it is a mix'd Monarchy, which is the best form of civil Government, because its several parts mutually restrain, counterpoise, and moderate each other; and

and thereby prevent or soonest remedy those violent Shocks, and tottering Agitations, by which separately they are in danger of being overfet. For 'tis in the Chariot of this sort of Government, as in the Orbs of the heavenly Luminaries, where, according to the noble Discoveries of later Mathematicians, the most regular and beautiful Harmony (thro' the divine Direction) had its origin from, and is preserv'd by seemingly the most jarring Motions. The Happiness of the *British* Isles from this Institution not only those feel who live under its Shadow, but our Adversaries confess, and envy us for. 'Tis a just Remark, that there are peculiar forms of Government so exactly, and almost necessarily adapted to the Temper, and even Climate of some Nations, that they can't long continue without them; these politick Bodies, like some natural ones, being endow'd as it were with a certain Elasticity, and tho' for a while over-power'd by external force, yet perpetually struggle for, and generally at last recover their pristine State. This is no where more visible than in the *English* limited Monarchy, which from the time of its being introduc'd by the *Saxons*, has stood so many Tempests and Inundations; and, tho' sometimes almost sunk, at length rose again, vary'd perhaps in a few Circumstances, yet, as to the internal Substance and Structure, still the same. May I not therefore

SERM. V. with little Alteration apply the Argument of the *Roman Orator*^a. “ If all have a natural Fondness for their native Land, tho’ never so mean and inconsiderable, with what Affection ought we to be inflam’d towards our Country, where Freedom and civil Rights are so carefully preserv’d, and Christianity profess’d in its primitive Lustre and Purity?” One part of *Tully’s* Motive is taken from the Grandeur of the Common-wealth. Neither is that wanting with regard to our Nation; whose Commerce is so general, whose Arms have been so victorious, and which has been ever able to hold the Ballance of *Europe*. By this it sheds its Influence on its Subjects in the remotest Parts; so that even in this Kingdom of *Portugal*, under arbitrary Government we enjoy almost the *British* Liberty. In the midst of *Egyptian* Darkness the glorious Light of the Gospel *shines in your Dwellings*; and notwithstanding our Enemies implacable Hatred and reproachful Invectives against our *Sion*, *we securely worship the God of our Fathers in spirit and truth*.

The next motive I shall urge is the Emolument that accrues to us from the conscientious Practice of this Duty; which Con-

^a Ac si nos, id quod maxime debet, nostra Patria delectet, cujus rei tanta est vis, ac tanta natura, ut Ithacam illam in asperrimis saxulis tanquam nidulum affixam, Sapientissimus Vir Immortalitati anteponeret: quo amore tandem inflammati esse debemus in ejusmodi Patriam, quæ una in omnibus Terris Domus est Virtutis, Imperii, Dignitatis? *Tully de Oratore Lib. I. Cap. xliv.*

consideration is particularly specified in the Text: *O pray for the Peace of Jerusalem; they shall prosper that love thee!* This great Encouragement have Men sincerely and affectionately to wed themselves to the publick Interest, that they will thence gain as it were a Dowry of many valuable Blessings: And this (as has been said) not only by natural Consequence and Efficacy, but from the peculiar Appointment and Interposal of Providence. As the Almighty, the more firmly to engage us in his Service, in most Instances of it graciously makes our Obedience and temporal Prosperity inseparable, and as it were reciprocal; so he draws us to this Duty also *by those strong Cords of a Man*, that ruling Engine of the World, secular Advantage. *To honour our Father and Mother is the first Command with Promise:* And as the Injunction extends to our common Parent; so likewise must the Reward be understood in the same Compass and Latitude. Temporal Blessings were the great Sanctions of the whole Jewish Law; and the Psalmist here more especially entitles this Duty to them. And as this is an Instance of Christian Godliness; so we are by the Gospel assur'd *'tis profitable unto all things, having promise of the Life that now is, and of that which is to come*^a. In a word, God has constituted the Love of our Country as it were the Queen

^a 1 Tim. iv. 8.

SERM. V. of all the social Virtues ; and in nothing
 more does she display her Royal Preeminence
 than in a kind of princely Munificence to
 her faithful Votaries. Peace and Tranquil-
 lity, Favour and Reputation *are in her right
 Hand, in her Left, Riches and Honour :*
 And (to proceed in the Scripture variation
 of the Metaphor) *She is the tree of Life
 to them that lay hold upon her, and happy
 is every one that retaineth her* ^b.

As a farther inforcement to this Motive,
 we may hence conclude, and urge the ex-
 treme Folly of those who make themselves
 only the Center of all their Actions : Since
 they pursue those Methods which natural-
 ly defeat and overthrow their own designs
 of Wealth, or Power. For not to men-
 tion should this little and mean Principle
 generally prevail, *Were the Eye to say to the
 Hand I have no need of thee, or again the
 Head to the Feet I have no need of you,* and
 accordingly withdraw their Care and In-
 spection ; *nay did those Members which seem
 more feeble* refuse their due Assistance, the
 Body Politick must soon decay, and perish
 in the whole, and therefore in its several
 parts : And then what Opulence or Gran-
 deur could be able to preserve itself safe
 and unhurt in the common Ruin ? I say,
 to omit this indubitable and momentous
 Truth, 'tis sufficient for the proof of the
 Assertion to observe that the selfish Person

^b Prov. iii. 16, 18.

forfeits the favour of Man as well as God; and is therefore cut off from all Succour and Relief, whether Divine or Human. He as it were makes himself an Exile and Outlaw; and while he passes by, or overlooks others, the World in just requital separates from, and turns its back upon him. The Interest and Authority of the niggardly churlish *Nabal* are as narrow as his Views, and confin'd as his Spirit: His Influence at most reaches to the small Circumference of his immediate Dependants; and as the Homage they pay is founded only on Fear, or base Hopes; so 'tis deceitful and short-liv'd. The Storms of Adversity, which none are secure from, but he more especially by his sordid Temper, and ill-gotten Greatness draws down on himself, he is left to weather alone without Aid, or Pity; and no wonder if also, by the just Punishment of Heaven, at last he dreadfully suffers no less a Shipwreck in his Fortunes, than he has shamefully *made of his Faith and Conscience*.

Having thus dispatch'd the other Heads, it only remains that, according to the Method propos'd, I conclude with one or two Inferences proper for us, who being absent from our native Country reside in a Popish Kingdom. And

First, *In the Days of our sojourning here* (to use a Scripture Expression) let every one be extreamly careful lest regardless of, and growing indifferent to the *English* Liber-

SERM. V. *ty*, Government and Worship, he by imperceptible Degrees contracts a liking for, and at length becomes so far abandon'd to Conscience, Honour, and common Sense as even to embrace *Romish* Slavery and Superstition. Long absence will naturally cool and extinguish the Love of our Country, and Religion, as well as any other Affection, unless proper Fuel be continually administered to revive and support it. And *to be instant in Season and out of Season* in laying before you such necessary Warnings and Representations, as, by God's Blessing, may produce this effect, is my duty, and shall, by his Assistance, be my constant Endeavour.

And indeed ill Impressions of this kind you can never too much guard yourselves against; for so fond are Mankind of Novelty, so strongly addicted to the Imitation of others, that their Curiosity is not greater to visit a foreign Nation, than is their proneness to imbibe its worst Customs and Fashions. And the stain is generally so deeply taken, that the colour of Life arising from it, is seldom or never after effac'd.

A fastidious, and falsely delicate distaste to the Modes, and even Laws of their native Land, together with an affected and blind Partiality for foreign Manners and Institutions, are Infirmities to which Travellers are more especially liable. We run some risk of being infected this way in every Realm and State, and even amongst the Reform'd:

But

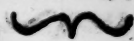
But in Popish Dominions the Contagion is SERM. V.
of the most fatal Consequence, and there-
fore all possible Care and Caution are re-
quisite to shun and fly from it. And the
better to keep in you a warm and just Ab-
horrence of the *Romish* Religion, which in-
troduces with it Tyranny of every sort, as
well over Mens civil Rights, as their Minds
and Consciences, I shall draw, as my second
and last Inference, this irrefragable Argument
against embracing Popery, namely, that in
its Nature and Principles 'tis incompatible
with, and entirely overthrows the Love of
our Country, a Duty which (as has been
shewn) is the chief of all the social Virtues,
and indispensably injoin'd us by Reason and
Revelation.

And this it does by the Doctrine of the
Pope's Supremacy, impos'd on all Christians
as a necessary Article of Belief; so that who-
ever dares to disavow it, is branded with the
odious name of Heretick, liable to be made
expire in Flames here, and according to their
charitable Determination, consign'd to an E-
ternity of them hereafter.

The spiritual Monarchy of *Rome* is a Fa-
brick rais'd and supported by a strain of Po-
licy not to be met with in Story; and is a
Power as tyrannically exercis'd as ground-
lessly usurped. 'Tis needless to lead you far
into the beaten Paths of this Argument, or
shew at large, that Christ built his Church
not on *St. Peter* but the Faith he profess'd;
that

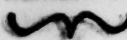
SERM. V. that all his Brethren in the sacred College were possess'd of equal Authority with him, our Saviour indeed particularly specifying it to him, to declare the Unity of that Church which he intended *to erect upon the Foundation of the Apostles, of which himself was the chief Corner Stone*; that St. Peter granted no peculiar Prerogative to the See of *Rome* above what he conferred on other places of his Episcopal Residence; that *Jerusalem*, not *Rome*, was the Mother Church; and lastly, that in fact for the first four Ages the Popes had Jurisdiction only over their own Diocese; this common Road has been often traced over and is well known. 'Tis sufficient therefore, and also necessary for my present design, that in Consequence of what has been above said in this Discourse, I observe how an Ecclesiastical Supremacy, separate from, and independent on the civil Magistrate, is such an Invasion of his Power as is utterly unwarranted, and can have no pretence justifiable either by natural Reason or reveal'd Authority. For Government being (as has been shewn) of divine Institution ordain'd for the Safety and Happiness of Society, this double Sovereignty in Church and State could never be the design of Providence; since it must unavoidably end in Division or Slavery: Two Heads being as monstrous and inconsistent in the Body Politick as the Natural.

One main end of uniting into Societies is
the



the secure Enjoyment of Property, which can't but be violated in any Community in Proportion as 'tis implicitly attach'd to the See of *Rome*: And this not only from the several Engines she makes use of in draining Kingdoms and States under her Subjection of immense Treasures; but from her often artfully striking in with the avarice and ambition of Princes and the civil Magistrate; who indeed it can't be imagin'd would thus tamely yield to a foreign Yoke, unless the Pope's and their Agents had invited them to share in the plunder of Wealth and Dominion; while the People betwixt both are fleeced and enslaved, and yet made so blind by Superstition, as to court and be fond of their Chains.

This Representation of the Popes Supremacy and its genuine Effects is natural, nor drawn beyond the Life; and if in this Light we take a nearer survey of that Doctrine we shall find it, where-ever prevailing, to interfere with this grand moral Duty, the Love of our Country. For not only the Clergy being hereby in a manner dismembred from the Community, are therefore at best inspir'd but with cool and subordinate Regards for it; and as Men cannot serve two Masters, 'tis easy to judge on which side (should there be any Competition) the ballance would be least: But the Laity also entirely at the Devotion of the Confessor is warm'd not with a true Affection towards Religion and the real publick Interest, but with a false, superstitious and enthusiastick

SERM. V.  thusiastick Zeal for pompous Ceremonies and the external Grandeur of the Church.

From this Thread therefore duly pursu'd 'tis evident that the outrageous, insupportable, (I had almost stil'd it) audacious and impudent breaking in upon the civil Government, the Papal Supremacy and the Doctrines its Attendants, that Hereticks have no Right to Dominion, nor the most solemnly plighted Faith; so that Kings hereupon may be absolved from their Coronation Oaths, and not only the Allegiance of the Subject be made void and disannull'd, but that even Assassination Plots against the Lives of Princes excommunicated by the See of *Rome* may and ought to be entred into: I say, 'tis plain and undeniable that these avowed Articles of that Church, some decreed by their Councils, all of them put in Execution by their Popes, and defended by their ablest Champions, directly strike at the root of the Love of our Country, cut off the Intercourse of the relative Offices, and utterly subvert Society; which afford us therefore a solid and pious Reason for detesting Popery; hence manifestly appearing not so much a Religion as a flagitious spiritual Usurpation and Tyranny, triumphing with the spoils of the civil Authority, in defiance to the Commands of our Saviour, and to the Dishonour of his most meek and peaceable, best natur'd, most humble, and self-denying Institution.

Now to God the Father, the Son, and the Holy Ghost, be ascribed all Majesty, Might and Glory now and for ever. Amen.

DISCOURSE VI.

*The Cruelty of the Romish
Church consider'd :*

B E I N G A

DISCOURSE

O C C A S I O N ' D B Y

An ACT of FAITH in *Portugal*,
(as they term it;)

That is,

The Passing Sentence, and Jayl-Delivery
of the INQUISITION.

DISCOURSE

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St. MATT. V. 7.

Blessed are the merciful, for they shall obtain mercy.

TH E words represent the great Lord and righteous Judge of all the earth, inviting his rebellious and miserable subjects to pardon and blessedness, upon the easy and most gracious terms of exercising that compassion and clemency towards others, which they themselves as much stand in need of, as ill deserve: *Blessed are the merciful, for they shall obtain mercy.* But notwithstanding the surpassing excellency of mercifulness, it being the darling glorious attribute which the Deity declares himself chiefly delighted with; by the practice of which, we also more especially resemble *our heavenly father*, and are *perfect as he is perfect*: notwithstanding the strong motives here urged, where the free and gratuitous reward is, as it were, a payment in kind, but with the largest usury; notwithstanding, lastly, that the genius of the gospel in general, (it being emphatically *a law of love*) and many of its particular precepts so strictly injoin us, to calm

L 2

every

SERM. VI.

every rising resentment, to soften what may be rough, and sweeten the least sourness in our tempers and dispositions : yet so it deplorably happens, furious disputes, and bitter zeal, even concerning religious matters, have made christians engage in implacable feuds, and mutual exasperations, carrying on their holy wars with fire and sword ; and instead of being cloathed with the harmlessness of doves, and meekness of Lambs, according to our Lord's example and command, they become guileful *as serpents*, and ravenous, and devouring as *wolves*.

The church of *Rome*, ever since its corrupt state, has been, and is now a full and flagrant proof of this melancholly truth ; for a destructive bloody spirit against all who cannot embrace their absurd doctrines, or join communion in their idolatry, is not only the necessary and avow'd property, but essential ingredient of popery. And you read of, behold, and would feel (were their power equal to their malice) such instances of cruelty, as are not only a scandal to christianity, but a reproach to human nature.

This barbarous disposition of the *Romish* church (whose *tender mercies are cruel*) I shall at present attempt to display in its causes, effects, instruments and guilt : and that we may not seem by unfair representations chargeable with any of that uncharitableness

rableness against our adversaries, which we SERM. VI. so justly condemn in them; but, on the other hand, that their cruelties may appear as defenceless as they are undeniable, (they being of the deepest dye, and such as a good-natur'd man can't think of, without horror, and may be innocently allow'd to mention with invective and sharpness) I shall cast my remarks into this order.

First observe, That to make use of persecuting methods, against either private persons, or publick communities, on the account of barely any persuasion or form of worship, is an high breach of christian mercifulness.

Secondly, shew how the church of *Rome* by its doctrines and practices prove themselves guilty of an unmerciful anti-christian spirit.

Thirdly, lay open its malignity, by inquiring into its causes.

Pointing out, *Fourthly*, a further aggravation of its heinousness from the persons who are principally concern'd in it.

From which premises, the abominable corruption of that church being, *lastly*, inferr'd, we should thence be inspir'd with a due and pious indignation against it.

First, I observe, that to make use of persecuting methods against either private persons, or publick communities, on the

SERM. VI. bare account of any persuasion or form of worship, is an high breach of christian mercifulness.

I shall consider both parts distinctly : And first, as to private persons, reason and scripture clearly evince, that 'tis the indispensable duty, as well as natural right of every man to judge for himself in his religion ; the rule of the apostle being ^a *to prove all things*, and that ^b *whatever is not of faith is sin* : so that to inflict pains or penalties merely on this pretence, is not only a violation of mercy, but an act of injustice and oppression, and in the strict sense of the words, a persecuting for *righteousness sake*. Yet I know not how it comes to pass, an usurpation over the minds and consciences of men is too generally affected, and practised in the world : even they, who are nice and tender of injuring their neighbour in his civil possessions or privileges ; without any scruple, nay, sometimes out of pretended conscience, invade his religious properties. Whether it be, that the desire of spiritual dominion, is an universal passion ; mankind being scarce more solicitous to subdue others to their power, than to their reasons, and schemes, tho' never so visionary and extravagant : or whether this malignant temper proceeds from another cause, namely the laying a greater stress on doc-

^a 1 *Theff.* v. 21.

^b *Rom.* xiv. 23.

trines and ceremonies, and modes of worship, than on the grand and necessary practical duties; which false preference, and consequently uncharitableness, they easily deceive themselves into, because they find it neither so irksome, nor difficult to embrace or cry up a sett of principles and holy rites, as to conquer and govern appetites and passions, and to *run with patience the christian race*. But here they fondly imagine is a saving expedient, vices may be indulged, yet Heaven not forfeited; a redundancy of zeal is to supply the want of morality; and the more cool and defective they are in the latter, the warmer generally will be the excess and fallies of the former; especially if an heated imagination and ignorance enter into the composition, and kindle the religious rage. Thus many insensibly grow zealots, then become fit instruments for the ambitious to work withal; who never fail to whet their spirits, and set a keener edge upon their aversion towards such as can't implicitly adore that idol of religion, or government rais'd or brought into vogue by these seducing *Achitophels*; not to promote the interest of God or their country, but their own. Whatever be the causes, the facts are notorious: To revile and persecute one another upon the sole account of difference in religion, is that *leaven of malice*

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and unrighteousness, which (as it must with shame be confess'd) few persuasions have remain'd unfermented with; nor were the primitive times altogether free from the infection. And *this root of bitterness* often sends up branches of such height, as that men not content in this world with harassing or putting to death, at least imposing odious names upon those, who separate from their faith or communion, consign them over to damnation in the next: as if we were to believe the reverse of the text, that the beatitude belongs to the unmerciful; or that the kingdom of heaven was promised not to those who themselves suffer, but who persecute *others for righteousness sake*.

It may be farther consider'd, that as all errors in faith and worship depend on the assent of the mind, and are therefore to be reclaimed by conviction, not by force, which produces at best, but a temporary and hypocritical compliance: so if they be of such importance, as to affect mens eternal interest, they are to be look'd on as the greatest misfortunes and calamities; and from common humanity, more especially the exalted precepts of the gospel, instead of giving way to a sour, much less vindictive and exterminating resentment against such unhappy objects, we are obliged as ^a *the elect of God to put on towards them*

^a Coloss. iii. 12.

them bowels of mercy, kindness, meekness, long-suffering. SERM. VI.

Indeed any religion which in its constitution not only subjects the community to a foreign yolk ; but saps the foundation of all society, (both which are the genuine effects of popery) has no right to claim, nor reason to expect a toleration : it being a foolish, and therefore not a christian clemency, to harbour in one's bosom a viper, which only wants an opportunity to destroy us. But then the rods and axes of the civil authority ought not to be exercised against papists merely on the account of their belief and worship : and such is the moderate temper of the reformation, that it chuses rather to keep a watchful eye over, than (without extreme necessity) lay even justifiable hands on these our implacable enemies.

Nor, 2dly, is it less unwarrantable by the evangelical system of mercifulness, that *nation rise against nation*, or church against church upon religious distinctions, tho' never so widely different. For every publick establishment is independent, and in this regard accountable only to the supreme governour of the world ; and we may in the words of St. *Paul* ask the most orthodox church, if it attempt to propagate christianity by force of arms, tho' invading pagan and idolatrous nations, ^a *who art thou that*

^a Rom. xiv. 4.

judgest

SERM. VI. *judgest and executest vengeance on another man's servant? to his own master he standeth or falleth.*

It is truly observed, that particular churches stand in the same relation one to another as private persons; and therefore to the converting of those as well as these, no sanguinary or persecuting measures are to be enter'd upon: for the *captain of our salvation* being also the *prince of peace*, allows no other weapons in his warfare than solid reasonings, strong reproofs, or moving persuasions. No fire is here to be employ'd but the holy fervors of devotion; no other *sword* but that of the *spirit, the word of God*. And indeed were differences in religion a just motive for invasion and war, what a scene of rapine, slaughter and desolation might hence be laid open?

And this may suffice to shew, that the making use of persecuting methods, against either private persons or publick communities, on the bare account of any persuasion or form of worship, is an high breach of christian mercifulness. *Surely this^a wrath of man worketh not the righteousness of God*. And hence we naturally pass

To the *Second Head* proposed, namely, that the church of *Rome* by its doctrines and practices prove themselves guilty of an unmerciful anti-christian spirit.

^a St. James i. 20.

That a man may wilfully, yet innocently break his word, set himself loose from his compacts, and violate his oaths: that 'tis lawful to imbrue one's hands in our country's blood, and betray it to an usurper or tyrant; are those diabolical cruel tenets, which all who retain any sense of conscience, honour, or good-nature can't but detest. These principles therefore the church of *Rome* indeed dare not openly avow; yet the same in effect, tho' set in another light, or varnish'd over with specious names, are their salutary, pious and tender doctrines; that every christian, tho' member of another body politick, must pay an implicit obedience to the decisions and dispensations of the Holy See: that kings excommunicated, or under the ban of this spiritual empire, forfeit their crowns, and not only have no farther right to their subjects allegiance, but become outlaws to their neighbouring princes and states: and lastly, that faith, tho' never so solemnly plighted, is not to be kept with hereticks, who are to be deny'd the common ties and offices of humanity, and charitably extirpated root and branch. These are not matters only of speculation confin'd to their schools, but cardinal maxims of their ecclesiastical polity, decreed by their^a councils, thunder'd out by their popes, and put in execution with the most rigorous

^a By the 3d and 4th *Lateran* councils.

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and bloody severities. Hence thousands have been banished their native soil ; holy and humble persons have been dragoon'd, haled to prisons, and made expire in flames or on racks ; doom'd also, (as far as 'twas in our adversaries power) to an eternity of the same, or more dismal torments. Rapine and desolation, regions red with streams of blood, fair cities *turned into ruinous heaps*, are the discipline which this catholick mother exerciseth towards her disinherited sons : and as if the sword in war was too sparing and merciful, what *Caligula* but wish'd for, she has attempted ; whole communities have been destin'd to be cut off at a blow, and such massacres engaged in, when 'twas design'd, like the *Sabæan* ravage on the servants of *Job*, that scarce a messenger should have escap'd to relate the horrid story. *The*^a *priests* and people^b *were to fall*, and no orphans nor *widows* to be *left to make lamentation*. But very often here cruelty is a part only of the wickedness, there being, as *Tully* expresseth it on a like occasion, *scelus in scelere*, so much treachery, falsehood, and violation of every thing that is sacred mixt up with it, that 'tis hard to say which ingredient is most predominant.

^a *Psalms* lxxviii. 64.^b Id initum est consilium, ut interfectis omnibus, nemo ne ad deplorandum quidem reipublicæ nomen, atque ad lamentandum tantam imperij cædem relinquatur. *Tully*.

an Act of Faith in Portugal. 157

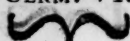
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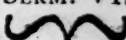
If we consider what was so inhumanly executed at home in queen *Mary's* dreadful reign, intended and begun by the late king *James*; if we reflect on the unrelenting conduct of a prince, stiled *The most Christian*, shewn towards his ever loyal and loving subjects; each of which sovereigns stand branded with the infamy of notorious breach of faith: if, lastly, we shift the scene either to the country wherein we reside, or the neighbouring *Spanish* Nation, and recollect the barbarities which their own historians tell us were used in the expulsions of the *Jews* and *Moors*, all contrary to vows and promises, many to the most solemn^a coronation-oaths; we can't but be convinc'd of the truth of the accusation: and are also farther taught, that none who differ from the *Romish* church, under whatever denomination, whether *Protestant*, *Jew*, or *Mahometan*, are to expect mercy or justice at their hands; that the conscience of popish princes is not in their own keeping, but an engine turned and twisted at the will of the confessor; and therefore that 'tis as absurd for the Reformed to imagine their

^a A dispensation was granted by Clement the 7th to the Emperor Charles the 5th, absolving him from his coronation-oath; wherein he swore to the Moriscoes to preserve their religion: and the dispensation was complied with by him, notwithstanding it was mention'd in that very oath, that no dispensation should be desired or accepted; and if it was accepted, that whatever was done thereupon should be null and void.

religion

SERM. VI.

 religion shall be protected by a popish prince, as to think that savage beasts would then forego their fierceness, and give their trembling prey quarter, when 'tis in their power to devour it. Yet some, who would be look'd on as the soundest members of the church of *England*, preach up the safety of trying the fatal experiment: a paradox, than which nothing can be more monstrous, I had almost said impious; unless it be the resolutions of those *Romish* casuists, who can sanctify murder and the most cruel executions, and in their divinity and language stile them *mercifulness*; with the same sort of propriety, as the inquisition is here by the *Portuguese* term'd the *Holy Office*. And indeed their religion throughout in every part is contradictory to common sense; it being all of a piece to vindicate the worshippers of images from the imputation of idolatry, as to clear those from murder and cruelty, who are engag'd in massacres and assassinations, and commit such execrable actions, as are scarce to be parallel'd by the ten pagan persecutions; as are beyond expression, and would exceed belief, unless both well attested, and proved also from the sources or springs out of which they naturally flow. For we reasonably determine, not only the existence, but the quality of the effect from that of its cause; and the fountain being impure and poison'd, we therefore conclude,

clude, that the waters it sends forth can't SERM. VI.
but be foul and deadly ; which leads me, 
in the

Third place, to lay open the malignity of the popish persecuting spirit, by inquiring into its causes.

If we believe Mr. *Hobbs*, cruelty is the natural quality, and as it were the property of mankind : according to him, the mind is originally stain'd, and black with rapacious, vindictive, relentless, and blood-thirsty dispositions ; whence the picture he gives us of the state of nature, is a state of war, painted in all its slaughter and confusion. Were this hypothesis true, some of this guilt of popery might be less odious ! But on the other hand, if we are born sociable creatures, as speech even while it denies that truth proves it ; if benevolent, generous, and tender impressions are early legible in the soul, and the latest effaced : we must have recourse to some other principle of popish cruelty, than primitive depravity ; and the malignity of that religion is still farther enhanced, thro' which men, in spite of nature and inclination, grow unmerciful and persecuting ; and instead of being one to another as good angels, (than whom we are made but little lower) degenerate into fiends and furies, and pests of society.

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I have already consider'd in general, how men may be work'd up to bitterness and rage, against those who differ from them in religious points: and shall now confine myself to those particular causes, which more especially make papists on this account less pitying, and more barbarous than the christians of other persuasions; and they are these, *superstition, enthusiasm, and the ambition of worldly power and grandeur*. Each of them alone strongly draws men into irreconcilable and hard-hearted animosities one against another; but when united, they are (to use a scripture expression) a ^a *threefold cord*, which can't easily be broken, or withstood.

The first cause assign'd of the anti-christian persecuting spirit in the romish church, is *superstition*. And this it almost unavoidably produces in her votaries, being the offspring of fear, which is the weakest and most selfish of all the passions, and therefore the parent of revenge, and of every hostile outrage. For the dread of great impending evils betraying the succours of reason, puts men on laying hold on every twig for their defence and support; and they readily plunge and sink others, if the affrighted imagination suggests the least hopes that they may thereby save themselves. Now, as the ter-

^a *Eccles. iv. 12.*

rors of Superstition may become the most violent and wild, having the divine wrath, and omnipotence for their Object; so will they for that reason blow up the coals of unmercifulness, into a raging flame. This introduced human sacrifices into the Heathen world: They were desirous at any rate to appease the anger of the Deity, whom their fears and ignorance had represented so terrible; hence they parted with their dearest Pledges, hoped that the *fruit of their bodies would atone for the sin of their souls, and offer'd up the innocent blood of their sons and daughters unto devils.*

And no wonder if Popery, actuated with the like superstitious spirit, (as has formerly been shewn) arrives also at an equal pitch of cruelty: And indeed numberless are those, who (in the strictest sense of the word) may be said to have fallen human victims to anti-christian Romish Zeal; Protestant Martyrs hereby also having been tormented with such lingring butcheries, that the *ears* of every one (who is not bereaved of all bowels) when he hears them *can't but tingle* at: yet Papists are taught, and believe, (as our Saviour foretold) that in these horrid murders they did God service. As fear is catching, (which Panick Dreads seizing with that rapidity armies and nations do evince) so the infection of superstition and cruelty, its consequent, is often

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as swift and spreading over large multitudes; and the barbarous contagion (like a rushing torrent) sweeps down before it Reason, Religion, and every tender and humane Sentiment: Hence shouting crowds insult the hideous shrieks of the tortur'd sufferer, and while they are in the foulest manner dishonouring the divine Goodness, rejoice and triumph; as if they brought God the greatest glory, and were thereby best intitled to his favour. Which leads me to

The second Cause of popish Cruelty, namely *Enthusiasm*.

Whoever takes a survey of the most dreadful havock and ravages which from time to time have been made in the world, will find that *Enthusiasts* were either the authors of, or principal actors in the bloody tragedies: and indeed great and destructive villanies generally striking mankind with horror, would make nations enter into defensive leagues, and take up arms against them; so that they could seldom be prosperous or accomplish'd, unless at their setting out and progress they were consecrated by shews of Religion, and by some pretended call or extraordinary approbation and help from Heaven. This is more especially evident in war, where the sword never so successfully gluts itself with blood, as when 'tis believ'd that the *battle is the Lord's*. If spirits of this vein and race engage in Conspiracies,

spiracies, (as indeed none are more forward SERM. VI. in such enterprizes) there is nothing they startle at. Thus to burn and sack *Rome*, was a province *Lentulus* eagerly embraced; while he imagin'd himself therein fulfilling oracles, and executing the decrees of fate: And in the *Powder-Treason* at home, the traitors died fear'd and unmov'd in their consciences; concern'd only that their design prov'd abortive, or lest (as the Scripture expresses it) they had done *the work of the Lord deceitfully*.

Such are the natural effects of Enthusiasm, made up of so many uncharitable qualities, which conspire to dislodge pitifulness from the breasts of men, or deny and obstruct its entrance. And first the grand ruling principle is spiritual Pride. The Enthusiast is ever full of himself, and has therefore but little regard for others. Notwithstanding this insolent sourness, he thinks himself the peculiar care of Providence; the best skill'd in the will of Heaven, and the most obedient to its laws: hence, as he is unreasonable in the demands of the incense to be paid him; so he highly resents a failure herein, as if it were also a kind of sacrilege or robbing of God. But, lastly, Reason is generally here dethron'd, and Imagination usurps the reins; so that now the deluded bigot drives on in full career, without check and controul: he thinks

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himself entrusted with a divine commission against the enemies of God, that is whomsoever he fancies such; these are to be chastis'd with *Rhehoboam's* discipline, *whips and scorpions*: and perhaps not only like the furious Disciples he is calling down fire from heaven upon them, but stiles holy and religious all the flagitious measures he pursues to their utter subversion.

And are not these the lively features of the *Pharisees*, as drawn in the holy Scripture? is not this the conceited persecuting Righteousness which our Lord denounces such severe ^a woes against? lastly, was it not thus they breath'd out threatnings and slaughters against our Saviour, and those that embraced his religion? And as the like effects are ever produced by the like causes, so what *St. Paul* saith of himself, who was of that Sect before his conversion, held true of their whole body: an ignorant enthusiastick Conscience, was the false spring which set the wheels into such irregular, disturbed, and furious motions. ^b *I verily (saith he) thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did in Jerusalem: And many of the saints did I shut up in prison, having receiv'd authority from the chief priests; and when they were put to death, I gave my voice against them.*

^a St. Matth. v. 20.

^b Acts xxvi. 9, 10.

As to the church of *Rome*, 'tis scarce SERM. VI.
more corrupted with Superstition than En-
thusiasm; the title of *Catholick*, with which
she loves to distinguish herself, her arrogant
doctrines of Merit and Supererogation, her
boasted Miracles and pretences to every sort
of divine Intercourse; but above all, her
assuming to herself that high prerogative
and attribute of the Deity, Infallibility, are
so many strong symptoms of spiritual frenzy
and delusion, and easily work up the pro-
fessors of this religion into a belief, that
'tis their duty to break out into all the
fallies of an implacable hatred against any
who shall dare to question their Church's
doctrine, or deny her authority: No won-
der then if their resentments run high against
the Reform'd, who charge her Infallibility
with the darkeſt errors, who call her Power
Tyranny and *Usurpation*; and fly from this
Spouse of Christ (pretended to be pure and
holy) as ſtain'd with the moſt corrupt abo-
minations, and ſpiritual whoredom: as the
Scripture emphatically ſtiles *Idolatry*.

The laſt Cauſe aſſign'd of the Cruelty of
the *Romiſh* Church, is her *Ambition of
worldly Power and Grandeur*.

To ſee Popery unmasked, and in its
true light, we muſt regard it not as a Sy-
ſtem of Religion, but a Scheme of ſecular
Inter-eſt, founded on and conducted by the
moſt refin'd but wicked policy; where

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Christianity is the most scandalously depraved, and contrary to its native simplicity so far perverted and abused, as to be made an engine subservient to the mean artifices and mysterious intrigues of State: whom therefore St. *Paul*, in his charge to *Timothy*, admonishes us to withdraw from, since like the corrupters of the gospel there ^a mention'd, being *destitute of the Truth*, they *suppose that gain is godliness*; or, as the ^b words may import, make temporal advantage the institution, and as it were the hypothesis and plan of their Religion. And indeed that the Church of *Rome* has less at heart and in view the divine glory and salvation of its members, than their own worldly affluence, splendour, and dominion, is hence evident: because, tho' she can so easily over-look and indulge such vicious practices, as wound Morality in its vitals, and therefore highly dishonour God, and hazard the souls of men; yet when any oppugn her Doctrines, or disown her Authority, no names are odious enough, no treatment too bad, nor scarce damnation itself suffices for the unpardonable delinquent. These topicks I reserve the treating of at large to their proper place: And now but slightly touch, only bringing them as arguments, that as the *Romish* church polluted with so many corruptions, is also

^a 1 Tim. vi. 5.^b Νομιζόμενος.

stain'd with *Ambition of worldly Power and Grandeur*, so for that very reason she must be no less infamous for a persecuting anti-christian Spirit. This is the direct, immediate, and almost necessary Consequence of Ambition; for where-ever worldly greatness is esteem'd the chief good, the end must be compass'd, be the means never so villainous. What is said by the Apostle, in a beautiful figure, may be applied here: ^a *Whence come wars and fightings? come they not from your lusts?* which holds true of the lust of honour and empire, than which no passions are more restless and unsatiable. All impediments are to be remov'd, every enemy crush'd, the ties of laws, friendship, and nature, to be dissolv'd, a man's country is no longer dear to him, and a sea of blood to be waded thro', if thought requisite, *to arrive at the haven where he would be.* And as Power and Grandeur are the Church of *Rome's* principal aim, as her spiritual monarchy is the most unjust, and indeed impudent usurpation which was ever imposed on mankind: so history and experience prove that (according to the natural tendency and connection of things) she still supports, as she at first rais'd her Tyranny, not only by pious frauds, the colours of sophistry, paint of hypocrisy, and arts of dissimulation; but by every

^a St. *James* iv. 1.

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violent, oppressive, and inhumane method which suits her designs. That devouring monster, War, which under the Gospel-institution was to be chain'd up, nor suffer'd any longer *to walk to and fro in the earth, seeking whom it may destroy*, she has often let loose in all its terrors, ravages, and desolations. Nor has the See of *Rome* only by open and avowed injunctions bid *the sword go thro' the land*, and cut off its prince and inhabitants: but the dagger that strikes in secret, has been driven home; and all the base unseen instruments of death are (to use the scripture-expression) ^a *arrows made ready within her holy quiver, privily to shoot at them that are true of heart*.

The words therefore of St. *James*, relating to the tongue of man, may fitly be made use of here, concerning the pen of the papacy, and many of its bulls and edicts; ^b *They are full of deadly poison; set on fire the course of nature, and are set on fire of hell*: Which leads me

To the *Fourth Thing* propos'd; namely, the pointing out a farther Aggravation of the heinousness of the *Romish* persecuting Spirit, from those who are principally guilty of it.

^a *Psalms* xi. 2.

^b St. *James* iii. 6, 7.

And

And they are the Governors, Rulers, and SERM. VI.
 Pastors of their Church. It has been before
 observed, that Discord with all her train of
 ills, amongst which Cruelty is a never fail-
 ing Attendant, has for these last centuries
 been rais'd in *Europe*, and owes its fury
 chiefly to Popery : what we now remark, is,
 that the principal contrivers of, and actors
 in the most tragical and wicked of those
 Scenes, were persons, who by their sacred
 Functions are under the highest obligation of
being peace-makers, repairers of breaches,
the sons of consolation ; and who themselves
 ought to shine and be inflamed with, as well
 as kindle in others, a generous and exalted
 Love of Mankind.

Is it not the highest and most shocking
 aggravation of guilt, that the pretended
 Vicars of Christ, not content with erecting
 their kingdom in this world (contrary to his
 express declaration, and by the most usurping
 imposture) persecute likewise, and in a man-
 ner crucify our Lord afresh, in putting to a-
 gonizing deaths multitudes of his sincere
 Disciples ? These antichristian *fishers of men*
 catch them in their nets, only, as the Scrip-
 ture expresses it, *to make a gain of them*.
 Instead of being cloathed with humility,
 and the ornament of a gentle and meek
 spirit ; we now see them sparkle beneath
 their triple diadems ; while adoring Crouds
 fall down before them, and Princes pro-
 strate

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strate kiss the holy slipper: anon we find them brandishing the Thunder of the divine Vengeance against those who cannot tamely submit to their yolk; or lastly, we may behold them bringing down their sacred hidden artillery, rebellions, conspiracies and assassinations, and thereby making such convulsions in the state, as have shaken, and sometimes overturn'd the thrones of Princes, and threatned and compleated the ruin of whole Communities: however, therefore, Popes may affect by a successive right to possess *St. Peter's* chair, they may be more truly affirm'd to sit *in the seat of the scornful*: and what that Apostle did once only in surprise, they by their premeditated vile practices, habitually and always, deny our Lord.

It were uncharitable equally to stigmatize with this imputation all the Popish Clergy; some of whom doubtless have been and are truly valuable, not only for their learning and piety, but merciful and kind dispositions towards those who differ from them in communion: and these few are the more to be prized, since they remain untainted by the principles of their Religion, their Interest, and the Prejudices of Education: but what we here insist upon, is the Cruelty interwoven in the Romish ecclesiastical polity; and consequently, that not only the Papacy, but their Hierarchy (as they call it) and indeed infinitely the greatest part of their Clergy, can't

can't but be stain'd with it; and thereby not only act out of character, but in contradiction to the genius, and whole tenour of the Gospel? How often do they ^a *who should wash their hands in innocency*, (as 'tis requir'd of all *who wait on God's altar*) bathe them in blood? and ^b *the feet* which ought to have *been shod with the preparation of the gospel of peace*, have ^c *been swift in running to mischief*? Fire and Faggot are the mild endeavours they generally make use of, to reclaim those that are in error: and their fatherly Tenderneſs, and pastoral Care towards any of their stragling flock, is not gently to reduce, but pillage and devour them: as if the commission of our Saviour had been the reverse; and he had sent out his spiritual shepherds, rather as wolves amongst sheep, *than sheep among wolves*.

Besides the causes (mention'd under the foregoing head) of the Romish Cruelty, common to priests and people; the Celibacy of the former, not a little qualifies and prepares them to be the keenest edge-tools (if I may be allow'd the expression) in any the most bloody work. For as those distinguish'd by holy Orders amongst the Reform'd, being generally married (according to my Lord *Bacon's* observation) thereby give ho-

^a *Pſalm* xxvi. 6. ^b *Ephes.* vi. 15. ^c *Prov.* vi. 18.

stages of not enterprising great mischiefs: so the Popish Clergy, all single persons, free therefore from such restraints, and void of paternal and conjugal tenderneſſes, easily become cruel and hard-hearted. By the Pope's supremacy (to which they pay an implicit obedience) they retain only subordinate and inferiour regards for their country; and may truly be ſaid to be unattach'd and diſmembred from it; ſo that they are entirely at the Pope's devotion, expedite instruments, bold to undertake, obſtinate and fearless of death in going through the moſt wicked and inhumane purpoſes.


This more eſpecially holds true of the Monaſtick Orders, who can't but firmly adhere to the intereſts of the See of *Rome*, on which moſt of their Societies immediately depend, and whence they claim their Charters, and moſt of their conſiderable Privileges and Exemptions.

In this black Liſt the Jeſuits ſtand foremoſt, as ſworn to a more ſpecial and ſtricter allegiance to the Papacy. But certainly never was a more impudent and profane Antiphrasiſ, than their diſtinguiſhing themſelves by the name of Jeſus; being a Body inſtituted upon ſubtile crafty anti-chriſtian Maxims, and deepeſt ſkill'd in every *Machiavilian* political wickedneſs. Their ingroſſing the Inſtruction of Youth, ſoon made them rich and popular; and by their arts and inſinuations

sinuations becoming the Confessors of Princes, SERM. VI.
they have been admitted to the Cabinet, and
set at the helm in their most important Coun-
cils. The Cruelty of this Order is as noto-
rious as their Ambition, Avarice, Falshood
and Cunning: the *English* Powder-plot was
hatch'd by one of them; and there has been
scarce any Conspiracy or Assassination for
above the last century, in which they have
not had a hand, either in giving it birth
or ripening it to maturity; so that in the
countrys where they dwell, they are to be
deem'd not so much inhabitants as poisonous
vipers, or in the Scripture-language ^a *noisome*
beasts sent by the anger of heaven *as a sore*
judgment upon a land to spoil it: and ac-
cordingly we find that ever since their foun-
dation, they have been the incendaries and
scourge of *Europe*. And here 'tis hard to
say, whether with more impiety they per-
petrate or defend their flagitious Practices:
they seem to be errant Adepts (if I may be
allow'd the expression) in *the mysteries of*
iniquity; and by their casuistical Chymistry
of a good intention, turn horrid crimes in-
to meritorious acts; and are able *to trans-*
form Satan himself into an angel of light.

But the most consummate Barbarity of
the Popish Clergy is seen in the Holy Of-
fice or Court of Inquisition; instituted by one

^a Ezek. xiv. 15.

 of their ^a favourite saints, authorized, commission'd and delegated by their Popes, and where their Churchmen judge and preside. It is a Tribunal not to be parallel'd in the records of time; a refinement of Christian *Rome* upon her Heathen depravity and ten persecutions, and which comprises the fullness, and reaches to the extremity of all the injustice and tyranny that can be imagin'd in the most unrighteous, and worst of human Judicatures. To draw a lively and moving picture of this bloody and merciless Court, requires no great skill in the colours of Rhetorick, or the art of touching the Passions; where naked facts, neither amplified by words, nor heighten'd by figures, at first view, strike the heart with horror and astonishment.

The best Legislators have ever thought it fair and equitable, that in criminal causes, the accuser and witnesses should confront the person arraign'd; but that besides the being debarr'd the knowledge and examining of them, he should be also kept ignorant of the facts alledged against him, is such an arbitrary oppressive Proceeding, as nothing can equal, except the torturing the prisoner at the same time to confess the indictment, which he is thus utterly a stranger to? Here

^a St. Dominic. *The office of the inquisition was never heard of till the year 1200.* F. Paul. *Hist. of Inquisition*, p. 835.

an Act of Faith in Portugal. 175

then innocence, which may be, and often SERM. VI.
 is falsely arraign'd, can't possibly make its
 defence : the Mind in perplexity and under
 pain, is almost as much on the rack as the
 Body ; and for a long time must be at a loss
 how to come at the fatal cause of the irre-
 trievable confiscation, his close and starving
 confinement, and those cruel severities in-
 flicted on him ; not to mention that men, to
 get rid of, or avoid acute torments, are many
 times too strongly tempted to own what
 they never committed, and perhaps what
 they never were even within a possibility
 of committing, and wrongfully to load
 with false criminations their bosom Friends
 and dearest Relations ; and thereby, when
 their corporal anguish ceases, feel the lashes
 of a wounded Conscience, an hell on earth,
 and little inferior to this Inquisition.

No wonder therefore if such execrable
 Deeds hate the light, are transacted behind
 the curtain, and with the most clandestine
 secrecy. Hence strict Oaths are impos'd, of
 not divulging the *Arcana* (to apply a Scrip-
 ture expression) of *these^a rulers of darkness
 of this world* : so that they who bear the
 left hand in this dire fellowship, scarce know
 what those of the right hand do. The suf-
 ferings of the Offender are as conceal'd as the
 process against him : and Parents and Chil-

^a Ephes. vi. 12.

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dren, Husbands and Wives, tho' apprehended in one time and place, tho' accused of the same crimes, and perhaps by forced confessions having impeached one another, yet were at the first, and for years continued ignorant of each other's confinement and misery; and with floods of tears, then only sympathized in their mutual calamities, when at an Act of Faith they find themselves partakers in one common punishment: with this new addition to their wretchedness, that alter'd and furrow'd with grief, and tho' of different ages, by tortures become alike decrepit, they discover only some deform'd traces and features, which just serve to distinguish former dearest objects of their love.

'Twere endless to recount all the transactions of the dreadful day of the Act of Faith, or passing sentence: a day of gloominess and horror, and which if it had appear'd in Pagan ages, the Sun would have been recorded to have hid his head on, rather than have beheld the dismal guilty spectacle. The mournful length of Prisoners walking in solemn procession (tho' many infeebled by tortures or hardships are forced to be carried) all holding lighted Tapers in their hands, clad with the ^a Habit of the In-

^a The Habit is call'd St. Benito; which is a black Cassock with two large yellow St. Andrew's Crosses upon it, one upon the breast, and the other upon the shoulders.

Geddes's Tracts, vol. I. p. 490.

quisition, and wearing in their Countenances its constant Livery a ghastly Sorrow, attended by Persons of the first Quality, who (unmindful of their dignity, and forgetting their hereditary pride) serve in the mean offices of Sergeants and Bailiffs, (or as they term it Familiars) alternately either raise in every Heart, which Popery has not harden'd, an indignation against the abject Bigotry of the one, or transport us with the most convulsive Emotions of condolance, at the scornful and contemptuous usage, aggravating the already scarce supportable Distress of the other. But above all, the miserable Offenders (who close the piteous Shew) doom'd to penal fires, made more remarkable by being drest in Garments glowing with painted flames; and whose eager and hagg'd Looks express a confusion of Grief mix'd with the fierceness as well as anguish of Despair; each plac'd between two Jesuits, who like Furies haunt them, are Scenes, the sight of which alone would chill the blood and spirits, but join'd to the preceeding sad Train, make up the most affecting pomp of woe and cruelty, nor can the deepest Tragedy fill the Soul with equal terror and compassion. I shall not trouble you with the tedious detail how the Criminals at length brought to the holy scaffold (where the Inquisitors sit, swoln with pride and cruelty) kneeling receive their Sentence: but I can't omit one

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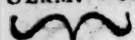
~ Circumstance, wherein *these spiritual wickednesses in high places* even exceed themselves; and it is the delivering the condemn'd Persons to the secular arm, done with such professions and semblance of Tenderneſs for their Lives, when they mean nothing leſs, it being their blood they thirst after; and is ſuch a mockery of God and Man, that if they were not abandon'd to all Sentiments of common Shame as well as Humanity, they could not but bluſh and ſtartle at.

The laſt Act in this merciless Drama, is the Execution of the Perſons condemn'd to death, who if impenitent (to uſe our Adverſaries own Phraſe) are alive to be committed as a prey to ſlow flames. About the beginning of the Reformation, a noble army of *Spaniſh* Proteſtant Martyrs were made by the Inquiſition to undergo this fiery trial; *whoſe faith* (as the Apoſtle expreſſes it) *a much more precious than gold that periſbeth, tho' it be tried with fire, will be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.* But of late in *Spain*, and more eſpecially *Portugal*, obſtinate *Jews* have been principally put to this miſerable death: who, yet conſider'd barely as of human Race, deſerve another treatment; and indeed were they part only of the dumb creation, *a righteous man would be more*

^a 1 St. Peter i. 7.

merciful to his beast. And here not the SERM. VI.
dire Punishment is more shocking than the
insulting Joy and Acclamation, which nu-
merous Spectators of both Sexes, all Ages
and Condition now manifest towards those
doleful Objects. Nor is this to be imputed
to any Peculiarity in the Temper of the *Por-
tuguese*, who on ordinary Executions, where
no Instances of Cruelty appear, are melted
into the most compassionate Tenderneſs:
but it is the true genuine effect of the Spi-
rit of Popery; the dregs of which this peo-
ple having imbibed, are thereby work'd up
into ſuch unnatural and unheard-of Barba-
rities. Hence likewise they are poſſeſs'd with
ſo infatuated a fondneſs for the Inquiſition;
which could be ſcarce more obey'd or a-
dor'd by them, were the great Judge of all
the earth deſcended from heaven, and ſet
on this Tribunal. Such are the effects of ig-
norant Bigotry, whoſe fury and malice as
well as Superſtition once let looſe, know
not any bounds. So monſtrous is Religion
when perverted and abuſed; and as Popery
is the worſt Corruption of the Chriſtian, the
beſt Inſtitution, ſo no wonder if it leads its
blind Votaries (as well Clergy as Laity) into
the moſt horrid Impieties: which brings me,

According to the laſt Head propoſed, from
theſe Premises to infer the abominable De-
pravity of the Church of *Rome*; which ſhould

 also inspire us with a due and pious Indignation against her.

The Popish Champions produce, and brandish with great ostentation many specious and glittering Notes, whereby they would prove the Excellency of their Church, and ingross to her an orthodox Belief, Catholicism, and every Perfection: but while she thus discovers so many glaring signs of Cruelty arising from the tendency of her principles; it being as it were of her frame and complexion, ^a *she bears in her body not the marks of the Lord Jesus*; but the badge of Antichrist, whose chief Characteristick is a proud oppressive blood-thirsty Disposition, as the *Jewish* Prophecies, and the Apocalypse shadow out in their bold and strong Pictures of *Babylon*: so that what the ^b Apostle says of Charity in general, may be here applied in particular to one of its noblest branches, Mercifulness. Tho' the *seraphick Romish* Doctors, (as some of their bigotted Admirers fancy) *spoke with the tongue of men and angels*, yet have not Mercifulness; *they are only as sounding brass, or tinkling cymbals*. Had their Pontiff, or Councils (as by their Infallibility they assume to themselves) *the gift of prophecy, and understood all mysteries, and all knowledge*; tho' the Popish Saints had all their boasted miraculous *Faith*, so

^a Galat. vi. 17.

^b 1 Cor. xiii. 1, &c.

as *to remove mountains*, yet having not Mercifulness, *they are nothing*. Tho' some of the Votaries of this Religion, by a false Charity *bestow all their goods to feed* those, who indeed profess Poverty, yet for the most part wallow in worldly Affluence and Delights; tho' many of their pretended Martyrs *have given their bodies to be burnt*, and have not Mercifulness, *it profiteth them nothing*.

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To conclude, since besides Cruelty, so many other tokens of corruption, (or to borrow a Metaphor from Scripture) the foul *Plague of Leprosy*, are apparent in the Church of Rome, spread *from the crown of her head to the sole of her foot*, as we may justly pronounce her unclean; so 'tis prudence, as well as duty to fly, and keep afar off from the catching malignant Infection.

But here let us Protestants be more especially careful, that as *our zeal is according to knowledge*, so it be also in charity. Let our just abhorrence of Popery stop at Doctrines and Practices, nor extend it self in the least degree to Persons. Let us, according to our Saviour's example and precept, *forgive and love* these our restless and unrelenting, tho' unprovoked *Enemies*. While *they curse*, let us *bless and pray for them*, even while they *despitefully use and persecute us*; imploring the God of all mercy to compassionate their Ignorance; *that the*

SERM. VI. *great searcher, and trier of hearts*^a *would give them a new heart; and put a new spirit within them, and would take from them the stony heart, hard as Adamant, and give them an heart of flesh; that we and they practising the Duty of the Text, may through our Saviour's Satisfaction be intitled to the Blessedness; and being merciful, obtain Mercy.*

Which God of his infinite Mercy grant, &c.

^a Ezek. xxxvi. 26.



DISCOURSE VII.

THE IMMORTALITY OF THE S O U L P R O V E D,

And Prescribed as a REMEDY against the
TERRORS of our *Popish Adversaries*
and their *Inquisition*.

DISCONTINUED

I have not been able to find the
 name of the person who was
 the first to introduce the
 subject of the book to the
 public.

St. MATT. X. 28.

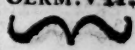
— *Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Soul and Body in Hell.*

AS our *Popish Adversaries*, raging with an implacable, and no less treacherous and subtle than vigilant and daring Malice, warmly attack us from every quarter, often affrightning those with the Terrors of an Inquisition, whom they can't impose upon by fallacious Reasonings, or win by Allurements; so the Ministers of Christ, to whom are entrusted the Souls of Protestants, (for which they must give account) ought to provide them with the whole *armour of righteousness on the right-hand, and on the left*; that, *being strong in the Lord, and the power of his might*, they may be able to stand in the evil day, not only *against the Wiles, but fiery Darts of the Wicked*; and support their Integrity as much unshaken by Fear, as unbribed by Hope.

Our

Our Saviour here (giving his Apostles, whom he sent Ambassadors to Mankind, their commission and instructions) proposes the Fear of God as the best defensive Weapon against the Dread of Man. And the force of the Command as well as Argument lies in the Contrast between the short-liv'd Impotence of human Malice, and the eternal Extent of the Almighty Wrath over both Principles of which we are compounded; it being able not only to destroy the Body, but plunge the Soul in endless torment. This is the natural, obvious, and generally receiv'd meaning of this passage in Sacred Writ: Yet it has been the misfortune (not to say worse) of a learned ^a Interpreter of the words, to distort them so far from their genuine Sense, as thereby to attempt the overthrow of that Doctrine of the Soul's Immortality, which they plainly intended to establish; who hence, without any colour of Reason, imagines that God annihilates the Souls of those who are unbaptiz'd. But if we consider the Scripture-Notion of the *second Death*, where perish'd, and condemn'd, are Terms synonymous; we must conclude, that when God is said to destroy a Soul, he is understood not to annihilate, but punish it; not to take away

^a Mr. Dodwell's *Epistolary Discourse, against the Immortality of the Soul.*

its being, but deprive it of its happiness, ^{SERM. VII.} and inflict on it misery and torment, 

Having given this short Explanation of the Words, I shall from them endeavour to prove and illustrate that necessary and fundamental Article of all natural and reveal'd Religion, the Immortality of the Soul; defending it from the open Assaults of profess'd Enemies, and the above-mention'd treacherous Underminings of pretended Friends.

This Argument has indeed already exercised the learned Labours of several great Men: But the fatal influence of such ill Principles makes the Refutation of them sometimes necessary, and never unseasonable. And here, waving several ill Consequences of this Doctrine, I shall only single out some of those which may more immediately affect us with regard to the Protestant Faith; and that I may set what is here advanc'd in a clear and useful light, I shall proceed in this order.

First, briefly shew the dangerous Tendency this Notion, which asserts that the Soul is immortaliz'd only by Baptism, has to reconcile men to Popery; and by sowing Diffensions among the Reform'd, to wea-

^a *The present Bishop of St. David's, Dr. Clark, the Bishop of Waterford.*

SERM. VII. ken the already too much decay'd Protestant Interest. Then,

Secondly, I shall more largely endeavour to prove and illustrate this necessary and fundamental Article of all Religion, the Soul's natural Immortality.


And, *Thirdly*, from the View of the immortal future State here given us in the Text, with our Blessed Lord prescribe the Fear of the eternal divine Vengeance as a sovereign antidote and remedy against the Fear of Man; or the Dangers that we may at any time be threaten'd with, on the account of our adhering to the Protestant Faith.

First, I am briefly to shew the dangerous Tendency this Notion, which asserts that the Soul is immortaliz'd only by Baptism, has to reconcile Men to Popery: and, by sowing Diffensions betwixt the Reform'd, to weaken the already too much decay'd Protestant Interest.

There is not any thing which Protestants ought more constantly to be guarded against, than those insidious Stratagems made use of to allay that noble Horror of Popery, with which our Nation was once justly spirited, but which now seems to be expiring amongst us. Were these Arts practis'd only by Popish Priests, they were the less dangerous, as well as the less to be wonder'd at. But as they
are

are Engines play'd by some who would be thought the soundest Members, and greatest Champions of our Profession; yet who, if they have the opportunity, never fail to exercise their utmost skill on unwary, tho' perhaps well-meaning Protestants, to bring them over to the *Pretender*, by giving them favourable and harmless Views of his Religion: so, as the Hazard is great, the Caution against it is also more requisite; especially when the Wolves, disguised in the Sheeps cloathing of a conscientious Tenderness for Oaths, are with more difficulty detected; and their poisonous Suggestions gilded, and sanctify'd with an appearance of Zeal, are swallow'd by the ignorant and less considerate unknowingly, and with eagerness.

Thus, that their Votaries may be less shock'd at Transubstantiation, an unintelligible Sacrifice in the *Eucharist* is dress'd up. To palliate Purgatory, and the Doctrines which are its Consequence, they recommend Prayers for the Dead, and several groundless and fanciful Notions concerning the separate State. With the like treacherous View our Reformation is spoken of in disparaging Terms, and the *Gallican Church* cry'd up: and not only Protestants who dissent from us at home, but even those abroad, are drawn in such odious colours, because reform'd upon another Model, as that even Popery,

 Popery, with all its Idolatry and Superstition, is represented as more eligible than Protestantism, if deficient but in Ceremony and Discipline. And what is still a more monstrous Absurdity, as well as the most confident Assertion, we who conform to the establish'd Worship, not they who separate from it, are branded as Schismatics.

The Hypothesis now under Consideration is of this stamp, and was one of the first that was publish'd to the World, tho' with no very great Success. Whether the Author had any such ill Intention, the Searcher of Hearts only can determine. But the pernicious Influence this Doctrine may have this way, is undeniable, *and he that runs may read it.* The chief Design of the *Romanists*, and indeed the Main of their Religion, is the Grandeur of their Church. Accordingly we find them by all sorts of Methods raising the Authority of their Clergy. Now, what more likely Notion to make Men less averse to that exorbitant Power of the Keys (which Papists usurp, but the Church of *England* disclaims) than this here before us? which invests the Priesthood with that Branch of Omnipotency, the immortalizing the Soul. And from hence 'tis an easy step, to think the Clergy also capable of altering the known Laws of Nature; so that by a kind of *Legerdemain* they can make a Body be at the same time
in

in a thousand Places, and by an unheard-of ^{SERM. VII.} *Apotheosis* impress Divinity on a consecrated Wafer; as well, as thus superadd Immortality to a Soul, according to this Opinion naturally mortal. Neither does this Doctrine less contribute to raise ill Blood amongst the Protestants. For if (as the Author and most of that separate Communion maintain) Baptism is not valid, unless perform'd by Persons episcopally ordain'd, what Multitudes of Protestants (as Mr. *Laurence* would have it) are not only excluded from the Pale of Christ's Church; but forfeit also their Immortality, that Birth-Right belonging to them as Men or rational Creatures. And 'twould be wanting common Sense or Honesty, to doubt of what Exasperations on the one hand, and Scorn and Contempt on the other, must hence be blown up and spread amongst Protestants.

Having thus briefly shewn the dangerous Tendency of this Notion with regard to Popery, that the Soul is immortaliz'd only by Baptism; I proceed, in the

Second Place, more largely to prove and illustrate the Immortality of the Soul from its own Nature: which important Truth I shall evince, first, from Reason; secondly, from Revelation.

The first Argument drawn from Reason, which I beg leave to advance, is the universal

universal Consent of Mankind. By universal Consent, I understand the uninterrupted, successive Apprehensions of wise and considerate Men of all Times and Places ; and which therefore are allow'd, if not demonstrative, yet at least highly probable, and convincing Evidences of the Truths they attest. This way of Reasoning has been esteem'd by Divines as satisfactory and commanding in their Proofs of a Deity : and I hope will be thought no less conclusive an Argument of this other grand Principle, a future State, to which 'tis join'd by so intimate an Alliance, and strict Connexion. For these fundamental Pillars of Religion are alike laid deep in Human Nature, and equally rais'd from the Mind's inmost frame and constitution. And indeed whoever searches the authentick Records of ancient History, or looks into the noble Discoveries of modern Voyages, will easily observe, that Life and Immortality is that glorious Light which has continually diffus'd it self over the face of the whole Earth ; and what not the thickest Cloud of Ignorance or Superstition could entirely obscure, or eclipse. This universal Doctrine has not only shone in the sublime Wisdom of the *East*, or the bright Learning, and refin'd Improvements of *Greece* and *Rome* ; but has display'd its Lustre thro' the unpolish'd Simplicity of the *Western* World, and broke out triumphant

in the dark Barbarity of the *Northern Nations*. The gross but prevailing Idolatry of the *Heathens* is a no less clear manifestation of their united and general agreement in this Truth: their divine Honours being chiefly paid to those famous Heroes, whom for their useful Inventions or noble Exploits they obey'd and reverenc'd in their Lives, and after their Deaths lamented and ador'd; and whose Souls they believ'd not only surviv'd the Grave, but were also translated to the most happy and glorious Regions. 'Tis true, there have been always, and are now some who either disagree from, or retain but faint, if any Notions of this important Article: but then they are both few in their number, and inconsiderable in their Authority; being only such as are either sunk into the lowest Vice, or degenerated into the most stupid Ignorance, or such who affectedly pride themselves in contradicting the common Sentiments of Mankind. That some of the unciviliz'd remote Nations, who are wholly immers'd in Sense, and not so much as acknowledge a Deity (tho' 'tis reasonably question'd, whether any are to be found so brutishly savage) likewise frame no Idea of that bright Image of Divinity stamp'd on the Soul, an eternal Duration; that an atheistical *Epicurean*, who dissolves his Gods in all the sloth and luxury of sinful Man, allows his

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own Soul also to *die like the Beasts that perish*; that the unbelieving *Sadducee*, who denied a Resurrection, Angel, or Spirit, also disclaim'd a future State; that, lastly, our modern Voluptuaries, *whose God is their belly*, and *whose glory is their shame*, make the best of this World, and entertain no Hopes, and drown all Fears of another; are those slender Negatives, which amount only to a partial Dissent, and no more discredit the general Vote of the sober, and far greater part of Mankind; than (to use a known Allusion) those few Blemishes, which seem to appear in some particular Productions of the Creation, destroy the regular Beauty and Uniformity of the Whole.

Whether therefore we with some suppose the Mind furnish'd with innate Ideas, this must be esteem'd one of the liveliest of those original Impressions: or whether we conclude it at first only endued with the naked, and as it were blind Powers of Knowledge, and by gradual Advances continually gaining fresh Light, and making new Discoveries; still the Mind early opens to it self the immense Prospect of a future Existence, and can never without great Violence entirely remove it from its Sight.

From the whole we may conclude, that this universal Testimony of the Soul's Immortality, *whose Sound* (to use the Words of the Psalmist) *has gone out into all Lands,*
and

and its Words to the end of the World, is SERM. VII.
 nothing less than the loud Voice of Nature,
 and the indisputable Suffrage of unprejudic'd
 right Reason. Which will more fully appear,
 if we observe,

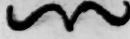
Secondly, The Soul's Essence and inward
 Constitution. Now we shall find it to be
 an immaterial, and consequently an immortal
 Substance. The Conclusion is plain and
 evident; for if the Soul be void of Parts
 or Extension, it must likewise be free from
 those violent Divisions, and consequent
 Ruins which the most curious and delicate
 material Contextures are subject to. The
 utmost that it can naturally fear in this
 respect, is Annihilation by the divine Om-
 nipotence: and the bare Light of Reason
 without Revelation, is able to dispel those
 gloomy Apprehensions, and inform us, that
 'tis highly probable that our all-wise, and
 infinitely good Creator, never intends by an
 immediate Power, and over-ruling Interpo-
 sition, to crush, and totally destroy those
 Beings, which he himself made fit for eter-
 nal Duration.

But to make out the Soul's Immateriality,
 I shall, 1st, observe, that there actually exists
 a thinking Substance which is not Matter,
 and also Matter which does not think. 2^{dly},
 I shall shew that there appears the widest
 difference betwixt the Properties of Matter,
 and Thought. 3^{dly}, Prove that Thought can

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in no way be the Effect of Matter. Lastly, Shew that we can't conceive how even God himself can make Matter think, unless we suppose him to break in upon the fix'd Laws of the Creation, which he has hitherto preserv'd unalter'd, and inviolable.

1st, Then, to prepare and smooth the way to the Proof of the Soul's distinction from Body; I crave leave to observe, that there actually exists a Thinking Substance which is not Matter, and also Matter which can never think: which shews there is no necessary Connexion between Matter and Cogitation; and that 'tis possible at least, that Man may be something else than barely a finer sort of Engine, and rational Machine. That the tremendous and ever-blessed God is above the most exquisitely curious Mechanism, I shall suppose as an undoubted Truth: that likewise several Systems of Matter are wholly senseless, is from experience palpably evident; unless, with Mr. *Hobbs*, we suppose, that Matter is as essentially conscious, as it is extended; and that its dead unactive Lumps want only Organization to awaken their drowsy Atoms to a quick, and vivid Sensation. An Opinion too ridiculous to need a Confutation: for each Mass being compos'd of infinitely divisible Particles, it must also be endued with innumerable Consciousnesses, which would raise the

the most tumultuous intellectual War, and end in the darkest Confusion. SERM. VII.


Since, therefore, the most wise and omniscient Deity is incorporeal ; since several Compages of Matter are lifeless, and unthinking ; we may fairly conclude, that there is no strict essential Connexion between Matter and Thought, or that the wonderful Diversities of the one are the necessary Modifications of the other.

Let us, *2dly*, examine the several Conceptions and Properties of Soul and Body ; and from the difference of the Attributes, we shall readily infer the distinction of the Substances to which they belong.

If we turn our Views inward, and observe the secret and retir'd Transactions of the Mind ; we shall find it a thinking Substance endued with those noble Faculties, Perception and Volition : the former furnishes us with those various Images that continually rise before the Understanding ; some painted from external Objects, others the draught of its own fruitful Invention, or riper Reason and Judgment. The other Power crowds it with a numerous and busy swarm of Aversions and Desires, Hopes and Fears, Passions and Interests, which it blends and mixes to an almost infinite Variety. In all which wonderful Scenes, whether of the Understanding, or Will, the Mind is still conscious of, and reflects on what passes in it self ; and accord-

SERM. VII.

ing to its different Impressions, is suitably more or less either transported with Pleasure, or afflicted with Pain.

If we next look abroad into the Nature of Matter, we shall observe, that it consists of divisible Parts, and a trinal Dimension; and can therefore be never so finely wrought up, but its lovely Contexture may be unravell'd; never so closely united, but its firmest Combinations may be dissolv'd: that it admits no rival in the place it possesses; but may however be impell'd and thrust from its situation, and then strikes and protrudes its neighbouring Body. To which we may add Gravity (call'd likewise Attraction) whereby every System of Matter, whether less or greater in a regular and exact proportion, with a kind of vehement Desire, or Love (as some Philosophers speak) presses to its respective Center, as it were to a Place of Rest and Enjoyment.

These are the several Properties of Matter, and Mind, which being so widely foreign and remote, prove their Substance equally opposite and distinct: they are Notions which bear not the least Resemblance or Affinity to each other, but are utterly disagreeing and incompatible. A material Thought, or thinking Matter, is a monstrous Mixture; and equally absurd and unintelligible as a wise Triangle, or triangular Understanding.

If

If it be urg'd, that tho' Perception is not an Affection of Matter consider'd in it self; yet it may be its noble Endowment, when delicately organiz'd or briskly mov'd: And thus *Epicurus* imagin'd the Soul exquisitely, tho' casually form'd of subtle, smooth, round Atoms, curious in their Make, and lively in their Agitation; and modern Deists resolve all the Modes of Speculation and Will into those finer steams of the Blood, the animal Spirits forcibly striking on the minute, and almost imperceptible Fibres of the Brain: the same Difficulties still arise. For the utmost, that the nimblest Particles of Matter, we know, can perform, is in certain degrees to communicate their Motions. Let the dislosion of the animal Spirits be more penetrating, or swifter than Lightning, their most sudden flashes can never kindle a Thought, or flame into a Sensation. And we may as well suppose the polish'd Glass to discern the proportions of those beautiful Rays its smooth Surface reflects; or that the rightly-tun'd Instrument hears the harmonious Sounds its trembling Strings raise; or that the exquisite Watch contemplates the Motion of the Sun or Earth 'tis contriv'd to measure: as that Matter either twist'd, and wove in the neatest Embroidery, or animated with the sprightliest Motion, can perceive and apprehend, judge and distinguish, reason and discourse.


But more fully to confute these vain Reasonings and Pretences, I shall, 3^{dly}, prove, that 'tis absolutely impossible for any Modification of Matter to compose a Soul, or thinking Substance.

For a Soul must be one individual, conscious Being, otherwise it could not frame one entire comprehensive Idea of any single Object; but its particular Sensations would appear like so many irregular Images, wildly glaring before the Mind without any order or distinction. Now if the Soul be material, it must be form'd of several sensible percipient Atoms; of which no System or Combination can ever produce a Thought, or Sensation. Let us instance in the Perception of visible Ideas. Now in this internal Operation of the Soul, either every particular sensible Atom, it is suppos'd to consist of, describes the whole Object, or they divide and share the Picture. If the whole Object is painted in every single Atom, there must rise that abovemention'd huddle and crowd of Images, which would only dazzle and amaze us: if each single Atom only delineates that part of the Object which strikes on it, we next demand where that secret Art lies, which recollects the scatter'd and broken Draughts into one entire uniform Piece and complete Representation; and which no more can unite themselves, than fleeting Sands can assume a regular Order and Connexion. Thus

Thus we see the irreconcilable Opposition between Matter and Cogitation; which is so great, that according to the settled Laws of Beings we are not able to conceive how the omnipotent Author of Nature himself can superadd Sensation or Reflexion to Solidity or Extension, as we at present form our Ideas of them. For thinking Matter is a flat Contradiction, and which we cannot apprehend producible by God, not from any Imperfection in his Power, but an absolute Incapacity in the Subject: and we may as well imagine the Deity, framing impassive, penetrable^a, or unextended Body, as sensible or percipient.

I may now, I presume, be allow'd to form this Argument: if the Ideas of Thought and Matter don't necessarily include each other; if there appears the widest Difference between their Properties, or Attributes; if it be impossible that Thought can be the Effect of the most curious Modification of Solidity; if we can't suppose Omnipotence it self to create a cogitative Body: it evidently follows, that Body and Mind, Thought and Extension are distinct; or, which is all one, that the Soul is immaterial.

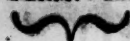
^a I take Penetrable in the sense of Mr. Locke, lib. 2. cap. 4. §. 1. where Impenetrability denotes the Resistance in Body to the entrance of any other Body into the Place it possesses, 'till it has left it. And consequently Penetrability is its reverse.

 This Argument may be further illustrated from the Soul's vast Capacities and growing Improvements, from that Swiftneſs of Thought which moves quicker than the Light; that extenſive Reach and Compaſs of Apprehenſion which can purſue the thread of Nature thro' all its Labyrinths; *can mete out the Heavens*, and inſtruct Men *to tread upon the Waves of the Sea*; which can recall to its view paſt Events, and foreſee Effects yet unborn; which can travel over Time, and range in the boundleſs Space of Eternity. If we next contemplate its moral Graces and Perfections: that generous diffuſive Charity which reigns in ſome Breasts; thoſe charming Beauties of Holineſs with which other Spirits are ſo eminently adorn'd; that ardent Deſire of Immortality with which all good Men are inflam'd; that conſtant Joy which attends on their pious Actions; and extraordinary Holy Extaſies which they ſometimes feel, but can never expreſs; are all ſo many convincing Proofs, that the Soul is of an higher Extract, and diviner Original than that Earth and Clay it carries about her; and (as the *Platonists* ſublimely expreſs it) is a bright Emanation of that God whoſe Image it bears, and a pure unmixt Ray of his inexhaustible Fountain of Light.

I have the more largely inſiſted on this natural Proof of the Soul's Immortality; because

because 'tis strongly conclusive, and which the learned *Author of the Epistolary Discourse* had no Ground to call *Reasoning far from self-evident*, as carrying with it the clearest Conviction, and scarce inferior to Demonstration. It forc'd *Lucretius* to take refuge in a fourth nameless kind of Substance: and its Evidence has doubtless driven the above-mention'd Author to a no less unintelligible and absurd Notion of a *Soul* (to use his own Words) *that is something distinct from Spirit, Matter, and Motion; that is to say, a material Form, an active substantial Principle distinct from Matter, yet depending on Matter, in esse, fieri, & operari, and which accordingly must be dissolv'd on the dissolution of the Matter on which it depends.* However, if what has been hitherto advanc'd be true, it must entirely defeat and overthrow that dangerous and irreligious Position he so confidently asserts, *That the Soul is a Principle naturally Mortal*: it being, as I have endeavour'd to prove, a Spiritual Substance liable to no decay from any perishing Materials within, and impassive from any Violences without: and which, under the ordinary divine Influence and Protection, will of it self hold out and remain Incorruptible and Everlasting.

And this Speculation may likewise be farther useful in overthrowing the *Romish* Purgatory.

gatory. I shall in another Place more fully consider that Tenet, and at present beg leave only by way of Corollary, to observe, that to suppose (as Papists assert) the Soul tormented with real Flames in the separate State, is utterly inconsistent with her Immateriality; a Doctrine which they also profess the Belief of. Indeed, if we reflect on this wonderful mixt Composition of Body and Soul, where by the Laws their great Author made at their Union, the Motions of the one, and the Thoughts of the other act in a mutual Concert and Dependance; 'tis easy to conceive, how Fire while it breaks the continuity of Parts in the former, rearing them asunder by the most violent Rupture, causes also the most painful Sensations in the latter: such Impressions being requisite to awaken in Men a proper care of supporting their earthly Frame, and preventing its Dissolution. But that after Death, when this End can have no more Place, when the Soul no longer receives the Reports of the Senses, and dislodged from the Body, is cut off from all Communications with it; to imagine a pure Spirit put into Agonies by Flames, or indeed to suffer corporal Punishments of any kind, is incompatible with any rational Theory of Human Nature: and is much such a sort of Philosophy and Divinity as Transubstantiation, contradictory to common Sense and
Expe-

Experience. But lest I should lead you too far out of the way, I return from this short (and I hope not improper) Digression; and proceed

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Secondly, to shew what Assurance Revelation affords us of the Soul's Immortality. And here it may be observ'd, that the Gospel-Revelation supposes this Doctrine as the sure Foundation on which itself is built. Thus our Saviour, in the Words of the Text, draws the Conclusion of God's being to be dreaded more than Man from the Soul's Immortality; as an antecedent Principle well known, and uncontested. Neither do the divine Oracles only take it for granted, but also plainly assert it; they deliver to us many important Circumstances of the last State, which tho' discover'd by the Light of Nature, yet before Revelation were little understood. The Soul is now assur'd of being united to an heavenly incorruptible Body, and of dwelling in a Mansion worthy its immortal Inhabitant. We have open'd to us that great Scene, the final Retribution; where, according to our respective Deserts, we shall all be either rewarded with everlasting Happiness, or doom'd to Torments irreversible. This is the constant Tenour of Holy Writ; and can no way be evaded, unless with our Author we allow only a partial, and not universal Judgment: An Opinion no less heterodox and

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pernicious than what I am now confuting; which shews how fruitfully Error multiplies; and affords us a melancholy Instance how possible it is for great Men, in the Defence of a favourite Hypothesis, to give up not only their Reason, but also their Religion. The Time will not permit, nor is it absolutely necessary to my present Purpose to lay before you distinct Proofs of that grand Article of the Christian Faith, the general Judgment of all Mankind: I shall only briefly observe, that if we consider the Nature of Man as an accountable Creature; if we reflect on God as an impartial Judge, *and no Respector of Persons*; if we can be convinc'd by the plain Words of Scripture, which in that lively Vision of St. *John* describes the whole World as it were breaking up its Prisons, *the Sea, Death, and the Grave, giving up the Dead which were in them, and presenting every Man to be judg'd according to his Works*: if we, lastly, believe St. *Paul*, assuring us *that as in Adam all die, so in Christ shall all be made alive, and then be judged*; and many other express Texts of Scripture of the like Sense and Import: we must conclude, that on that great and terrible Day all the Inhabitants of the Earth will not only appear (as Mr. *Dodwell* imagines) before God's High Tribunal, but also receive their irrevocable Sentence.

Nor

Nor is the Soul's *Immortality* only the imply'd Construction of Revelation, but its *open and express Language*. 'Twere easy to heap up Quotations both from the Old and New Testament, to shew how everlasting Life was shadow'd out under the *Jewish* Types, Prophecies, and temporal Expectations; (which the Seventh Article of our Church in positive Terms asserts) how 'twas brought to its meridian Light under the Christian Dispensation: And what to their Law might seem a *Cloud*, appears to our Gospel a *Pillar of Fire*.

It may be also perhaps expected, that I should prove that the Soul was not immortaliz'd by Baptism; but having already endeavour'd to evince its own native Immortality both from Reason and Scripture, I presume that Enquiry is superseded. Neither shall I examine the Citations of the primitive Fathers; which having been truly represented by much abler hands, leave no room for any fresh Disquisition.

I shall crave leave only to close the whole Argument of the Soul's Immortality both from Reason and Revelation, by illustrating the former from the latter; and setting in Contrast the genuine Dictates of the one, and the supernatural Oracles of the other.

Do profane Histories describe *Socrates*, the Father of the Heathen Morality, supporting himself and Friends against the Ter-

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W rors of Death by the glorious Expectations of a future State? Sacred Records likewise, in the Words of my Text, introduce the Divine Author of the Christian Faith, exhorting his Disciples *not to fear them who kill the Body, but are not able to kill the Soul; but rather to fear Him who is able to destroy both Body and Soul in Hell.*

Did the Royal Philosopher *Antoninus* often declare his Assurance of the Soul's surviving this Life? Behold the inspir'd King breaking out into an holy Confidence, as well concerning himself as his Redeemer, *that God would not leave his Soul in Hell, nor suffer his Anointed to see Corruption!*

We see the sublime *Plato* and copious *Tully* most passionately expressing their Hopes of quitting the foul Sink of this World, and of being translated into the most pure and glorious Assembly of Spirits in the next: We may also hear the eloquent and lofty *St. Paul* longing to be dissolv'd, and groaning under the Burden of his earthly Tabernacle, and earnestly *desiring to be cloath'd upon with that House which is from Heaven.* Is our Duration here on Earth, in the excellent Discourses of the former, elegantly compar'd to a short and tedious Journey, our Bodies being as it were the Inn where the Soul takes up a transient Abode? The inspir'd Epistles of the latter most lively call us *Strangers* and
Pil-

Pilgrims, who expect a better and heavenly Country, and who when at home in the Body, are absent from the Lord. Thus this Opinion of the Soul's Immortality, which was the faint Glimmering of Reason, is the clear Light of Revelation: What a Heathen Emperor spoke, a Royal Psalmist sung; what Philosophers disputed, the Apostles preach, and our Blessed Lord God himself declares.

SERM. VI.^I

From these Evidences of the Future State, and an Eternity of Bliss or Woe, which is to be every one's Portion, as we on one side gain a stedfast Anchor for our Hopes; soon the other we are enabled to raise an impregnable Fortrefs, wherein we may be intrench'd secure against any Terrors which our Popish Adversaries shall from their most formidable Batteries, even that of an Inquisition, fire upon us for our adhering to the Protestant Faith; which is the Third and Last Topick I am now to speak to.

But before I shew the sovereign Efficacy of a religious Fear of God in controlling and regulating the Fear of Man; it may not be improper briefly to premise some Considerations which may both confute the grand Objection that modern Atheists bring against the Belief of a Deity, and also afford us an Argument for his Existence. These Reflections will be natu-

SERM. VII.

ral Consequences of what has been already said, and evidence the Justness as well as Expediency of all such pious Apprehensions and Regards of the Deity. And Arguments of this sort are the more needful, because Protestants (especially young Gentlemen) during their Residence in or Travels thro' Popish Countries, run no small risque of being tainted with Infidelity by the Agents of the Church of *Rome*; who, when they can't make them their Profelytes, often too successfully play the After-game of endeavouring to unhinge in them the first Principles of natural Religion and Morality: Popery being commonly the Asylum which Libertines in Faith or Practice take their last Refuge in. For Mankind being apt to run into Extreame, 'tis no wonder if many (unable entirely to stifle Conscience) from no Religion fall into Superstition and Enthusiasm.

To extinguish in the Minds of Men the Fear of the Supream Being, which Guilt renders so disquieting and grievous, is the avow'd Design of the Atheist; who expecting no Favour from God in the other Life, desies him in this; and calls our natural and clear Reasonings concerning him either *fanciful Suggestions*, or *political Engines*, invented to keep the World in awe.

The shallow and sophistical Cavils, by which Infidels have deceived themselves, and attempted to impose upon others in this respect, have by turns rose and appear'd under various Shapes: And the now reigning and favourite Notion amongst them is, that there has been an infinite Succession of natural Causes, produced one from another in an endless Progression, without any Original or First Cause. In this weak Collusion many who now *sit in the Seat of the Scornful* triumph and plume themselves, with as much Confidence, tho' not with equal Elegance, as *Lucretius* did in his alike precarious Principles and Conclusions.

And here we might play off the *Epicurean* against the *Fatalist*, and shew that there are as full and convincing Proofs for the Beginning of the World, as the Nature of the Thing is capable of.

I might farther alledge, that the exquisite Contrivance and Beauty in the Frame and OEconomy or Sub-ordination of Parts in the Universe prove it the Workmanship of some infinitely Wise Being; and consequently, that it is as absurd to impute these Effects to Necessity as to Chance, both being alike blind and irrational.

But waving these and such-like Remarks, as not deducible from my present Subject, I shall only make this Observation, which is a genuine Branch growing out of the

SERM. VII.

Body of this Discourse, namely, That upon the System of this pretended eternal Succession of natural Causes, a thinking Substance could never have existed in the World, since (as has been shewn) no Link in their Chain of material Causes can produce Thought. A Generation so equivocal, not only sound Philosophy, but common Reason and Sense reject; the glorious Off-spring disclaims so unequal, incompetent, and bare a Parentage: and as well may Light be the Child of Darkness, as thinking Substances owe their Existence and Operations to base Mechanism. This boasted Scheme therefore is shamefully lame and defective, (as indeed must be every Hypothesis which excludes Creation and Providence) where the whole intellectual World has nothing to give it birth; and, by a plain Contradiction, the noblest Effects stand unrelated to any Causes, or, which is all one, to such as are disproportionate and utterly incapable of producing them. For an human Soul can't be generated, or *ex traduce*, as the Schools speak; it is of a different Nature from Matter, and by its excellent Faculties proves itself not of earthly Race, but of a more divine Extraction.

If therefore we look inward on our own wonderful Composition of Soul and Body, and suffer ourselves to follow the obvious Thread of our Thoughts, we shall regularly
and

and unavoidably be led to the Belief of a Deity : For those constituent Parts being, as has been proved, essentially different, can't be brought together into a vital Union by any Connection, much less Necessity of Nature; but their strange Coalition, and the Laws of their mutually acting on each other, must be allow'd to be the positive Will and Pleasure of that God, who, by being thus above, and more powerful than Nature, proves himself its Author, as well as Guide and Preserver. So that Thought and Reason are the Image of God impress'd on Man, from which, as it were by a Mark and Seal, we may be sure, that *the^a Lord is our God*; that *'tis He that made us, and not we ourselves.*

From these Proofs, (reduced into this short, but I hope clear View) and also by several other Arguments, any unprejudiced Reasoner may be satisfy'd, that a Deity arm'd with Omnipotence, who created and commands Nature, who superintends and directs the various Scenes of human Affairs, *^b who shoots from the Clouds, as from a well-drawn Bow, his right-aim'd Thunder-Bolts, who sharpens his severe Wrath for a Sword, and makes the World fight with him against his Enemies, and is able to destroy both their Bodies and Souls in Hell;* is not a Phantom conjur'd up either by the

^a Psalm c.

^b Wisd. of Solomon, v. 20, 21.

superstitious Fear of some, or Artifice of others; but, that he is a Being of eternal and necessary Existence, truly, and, as our Lord teaches us, solely tremendous and adorable!

The Scripture represents the Fear of God not only as one Instance, but the Whole of our Duty, as being the strongest Motive to it; and what mighty Influence it may have, if duly applied, on that Part of our moral Conduct, the over-ruling and suppressing such a Dread of Man, as would otherwise shake and endanger our Integrity and Steadfastness, I come now to evince.

A persecuting Spirit has been proved to be an essential Part of the *Romish* Religion; and indeed it must unavoidably enter into any Institution where Enthusiasm, Superstition, and worldly Policy, have so great a Share, as has been shewn in the foregoing Discourse: so that no wonder if Protestants are more especially expos'd to Danger in Popish Countries, where their Malice, actuated and enforc'd with Power, is seldom idle in Execution. But our Saviour in the Text proposes a strong Support against any the most frightful Apprehensions this way: *Fear not (says he) them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Body and Soul in Hell.* The best way to subdue our Passions, is not so much to stop their

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Current, as to turn their Stream another way. Thus the Fear of Man's Power is best cur'd, by transferring it to a more dreadful Object, the divine Omnipotence. So that the Thunder of God's Threatnings, if rightly pointed by us, will easily dismount the strongest Artillery (if I may be allow'd the Expression) of human Menaces. And the Consideration of the Loss of an eternal happy Life, if acting with its due Force, will over-rule and swallow up the Fear of being depriv'd of this. These are the Thoughts which ought to rise in our Minds, should God think fit that we be brought before Kings and Magistrates for the sake of the Gospel. Should our Enemies frighten us with the Terrors of an Inquisition, (whose Laws, like those of *Draco*, may emphatically be said to be *wrote in Blood*, and *whose tender Mercies are cruel*) let us represent to ourselves the much more dreadful Tribunal of God at the Day of Judgment, where indeed he will act with all the Mercy that Justice and Holiness can admit; but his Wrath, should we provoke it by fearing Man above him, is more durable as well as extensive, eternally *destroying both Body and Soul in Hell*.

Could *Socrates* (as was before hinted at) maintain his Resolution of not deserting his Station, against the malicious and artful Injustice of the *Areopagites*, who in his case

SERM. VII. acted not much unlike our modern Inquisitors, so that (as *Plato* records it) *he fear'd not to die, but was afraid to disobey the Commands of his Superiour*; what shameful Cowards shall we appear, should we upon any Motives forsake the true Banners of Christ, and faint in the Day of Battle? In a word, should we be shock'd at the Contempt and Reproach our Adversaries constantly fling upon us, we shall best support our tottering Faith by remembering what our Lord expressly says, (who is to be our Judge, as he is our Redcemer) *That whosoever is ashamed of him and his Words in this adulterous Generation, (emphatically stil'd so from its Idolatry, which in Scripture-Phrase is a spiritual Whoredom) of him also shall the Son of Man be ashamed, when he cometh in the Glory of the Father with his holy Angels.* And because we are not sufficient to these Things of ourselves, let us implore the divine Aids which God has promis'd to give to those who ask them: And in the Words of our Church constantly pray,
 ' O God, who knowest us to be set in
 ' the midst of so many and great Dan-
 ' gers, that by reason of the Frailty of our
 ' Nature we cannot always stand upright,
 ' grant unto us such Strength and Prote-
 ' ction, as may support us in all Dangers,
 ' and carry us thro' all Temptations, thro'
 ' Jesus Christ our Lord.'

Amen.

DISCOURSE VIII.

PROTESTANTS

I N

Popish Countries

DOUBLY

Strangers and Pilgrims.

In Three DISCOURSES

O N

H E B. XI. 13.

*And confessed that they were Strangers
and Pilgrims on the Earth.*

DISCOURSE VII

PROTESTANTS

Popish Conventions

DOUBT

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H. B. XI. 13.

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PROTESTANTS, Strangers and
Pilgrims with regard to this World.

SERMON the FIRST.

HEB. XI. 13.

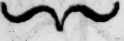
And confessed that they were Strangers and Pilgrims on the Earth.

The whole VERSE runs thus ;

These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confess'd that they were Strangers and Pilgrims on the Earth.

Nothing more effectually contributes to our perseverance in Duty, and the arriving at the highest attainable pitch of Perfection, than a steady and attentive View of the future beatifick Rewards ; *such a Faith being able to remove Mountains of Difficulties, by a glorious Victory to overcome the allurements of the World ; and to*
make

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SER. VIII.  make us enter upon joyfully, and go through triumphantly the most painful and ignominious Persecutions.

The Apostle here, in noble Strains of Divine Eloquence, first, gives the *Hebrews* a strong and elegant Description of Faith ; it, according to his Definition, diffusing into the Mind, that bright holy Confidence, which amounts to such a kind of Vision, as brings to view not barely the Image, but even the *Substance* of our Hopes : so that, as 'tis expressed in the Words immediately preceding my Text, *we not only see them afar off, and are persuaded of them*, but embrace, and as it were possess and enjoy them.

Then he draws a Sketch of several religious Heroes, and of the wondrous high Exploits which they, animated with this Principle, atchieved from the early Ages of the World down to his days. One Light under which he represents some of this illustrious Army of Saints and Martyrs, and what can't but more especially strike us during our Residence in foreign Parts, is, that they *were Strangers and Pilgrims* ; and this in a double respect, as well literally (in relation to the Land of *Canaan*, where they dwelt in Tents and Tabernacles, pitch'd for a transitory Abode, not in Houses, as in a Place of possession) as metaphorically, in regard to this World, which

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they


doubly Strangers and Pilgrims. 221

they did not esteem their native Home; SER. VIII.
but expected and desir'd a *better Man-*
sion, that is an Heavenly; wherein God
prepares for them *a City, the new Jeru-*
salem. We all here resemble them in
this double Pilgrimage; both in regard to
this World in general, and in particular
with respect to these Foreign Parts in which
we reside; and where (to use the Scripture-
Expression) we may be more especially said,
to have no certain Dwelling-place.

I shall therefore lay before you some religious Considerations, relating to that two-fold Respect, in which we may be said to be *Strangers and Sojourners*; both in regard to the World in general; and in particular, to these Foreign Parts in which we reside.

The first of these Pilgrimages I shall at present discourse on: a Subject, I humbly presume, most fit, comfortable, and advantageous to entertain our Minds with, in this our willing and honourable Banishment, (if I may be allow'd to call it so;) which should often suggest to us, that figurative Exile I am now to explain, teaching us to look up to those celestial Regions, whence our Souls (our better, and strictly speaking our only selves) originally came, and which thro' our Saviour's Merits they have a right eternally to inhabit; which being their native Home, they should
long

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SER. VIII.  long to return to, *that being delivered from this Bondage of Corruption, they may inherit the glorious Liberty of the Sons of God.*

This Allegory of the Apostle, is frequently to be met with in profane as well as sacred Authors: *Plato* useth the very Word of the Text *απεπιδνμια*. *Tully* his great Admirer, copies him in this as well as several other elegant Figures: and indeed this Allusion gives us a true Picture of human Life, veiling under it many moral Precepts: and that it may leave on our Minds the deeper and more instructive Impressions, and such as are more especially suitable to our own Circumstances, and the present Turn and Colour of our Lives; I shall,

First, Point out some of the most remarkable Instances of the Analogy, which the Life of Man bears to that of *Strangers* and *Pilgrims*.

Secondly, Prove that the Christian Pilgrimage ends with this Life, or that after Death, Men are not doom'd to a Popish Purgatory.

Concluding, *Thirdly*, with some Inferences, I hope not unfitly drawn, either from the Persons, whom the Words of the Text more particularly glance at, or from the Subject Matter of the Heads proposed.

First, I am to point out some of the most remarkable Instances of the Analogy, which
the

doubly Strangers and Pilgrims. 223

the Life of Man bears to that of *Strangers and Pilgrims.* SER. VIII.

It hath been the Fate of this, as well as many other beautiful Scripture-Allegories, that some of warm Imaginations, not only amongst the Illiterate, but the Learned, of a less refin'd Taste, have strain'd and tortur'd it to gross and absurd Comparisons. But I hope, without the Danger of this Imputation, I may single out these three Instances, wherein this Life may be said to resemble the State of *Pilgrims and Strangers.*

1st, That our Continuance here is short and transitory.

2^{dly}, That we are to encounter with many sore Evils and Calamities.

3^{dly}, That we have a Right and Title to a most glorious and happy State hereafter.

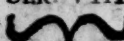
The two first of these Similitudes, *Jacob*, (one of those Patriarchs, whom the Apostle in the Text, had more especially in view ; and who was a famous Example of the double Pilgrimage I am to remind you of) expressly alludes to, when he tells *Pharaoh, few and evil are the Days of my Pilgrimage* : and sufficiently warrants my mentioning them in this Place.

(1.) *Strangers and Sojourners* generally make a transient Abode, in the several Countries through which they travel.

And on the like account we may justly esteem our selves Foreigners in regard to this

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SER. VIII.

 this World, where our stay is so short and uncertain. *Jacob* thought it so, *when the Days of his Pilgrimage were an hundred and thirty Tears* (doubtless comparing them with the more extensive Longevity of the Patriarchs, before or soon after the Flood) but much more justly, may the Complaint be made of this short Span of Life: the general Standard of which, was in *David's* time *but threescore Tears and ten*: and in regard to that short Line of Existence, as well as the longer Measure of the Patriarchs Duration, he emphatically cries out, *I am a Stranger with thee and a Sojourner, as all my Fathers were.*

(2.) The various Difficulties, hard Usage, afflicting Disappointments and extreme Hazards, which Travellers are liable to, and often unavoidably struggle with, make their State and Condition a just Emblem of human Life. Cross Accidents and sore Evils seem inseparable from our very Nature. Man, says *Eliphaz*, *is born to trouble as the Sparks fly upwards*: and constant Experience hath made this the general Sentiment and Voice of all, who have treated on this mournful Subject. Thus *Menander* represents Life and Sorrow as nearly allied, or as Twins: which may be consider'd, not barely as born together, but as close and undivided Companions: and a greater and more Ancient than him, hath delivered this
not

not unlike, at first sight indeed, seeming Pa-^{SER. VIII.}
 radox, but if rightly understood an instruc-
 tive and religious Aphorism, *that the Day
 of Death is better than the Day of one's
 Birth.* And indeed Afflictions and Cala-
 mities, are as universal as Sin ; which was its
 first grand Parent, and is still often its im-
 mediate either natural or penal Cause : and
 we all may say in the Words of the Psal-
 mist, * *Innumerable Evils have compassed
 me about, mine Iniquities have taken hold
 upon me, so that I am not able to look up :
 they are more in number than the Hairs of
 my Head, therefore my Heart hath failed
 me.* So that this Life may fitly be stil'd a
 Journey thro' Regions of Sorrow, or (as
 it is in the Scripture-Language) *an howl-
 ing Wilderness, Vale of Misery, and of the
 Shadow of Death.*

But I forbear treading any longer these
 melancholy and beaten Paths. Let our
 Thoughts be rather on the wing, and take
 their flight to *the Land of Promise, the
 Heaventy Canaan ; where God shall wipe
 away all Tears, and there shall be no more
 Death, neither Sorrow, neither shall there
 be any more Pain :* this is our native Coun-
 try, where we shall receive our *perfect Con-
 summation and Bliss ;* in respect to which
 glorious State above, the Soul cloathed with
 her Body, and wandering here below, may,

* Psalm xl. 12.

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In the third place, not improperly be accounted a *Stranger* and *Pilgrim*.

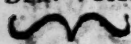
I have in a former Discourse advanced some Proofs of the Soul's Immortality and a future State. It may suffice therefore for the present to observe, that the heavy Pressures which good Men groan under in this Life, are plain and clear Evidences of the other. For it being inconsistent with the Justice, Wisdom and Goodness of the Supreme Deity, that Virtue should altogether go unrewarded, and upon the whole be unhappy; and it being in this Life often under a Cloud, and sometimes in Distress; we may surely conclude that there is an Hereafter, when it will break out triumphant; when its necessary Connexion with Felicity will openly appear: and those who most resemble the Deity in the *Beauty of Holiness*, shall be also most like him in Bliss and Glory.

This Argument, as hath before been hinted at, hath in all Ages, not only convinced the Understanding of every sober Inquirer after Truth, but hath supported the Spirits of the good and pious under all their Sufferings; and hath also raised in some Minds sublime Notions of the Dignity of Human Nature, and put them upon Designs and Actions, truly great and noble. *St. Paul*, not only in this Chapter, but in his other Epistles, often reasons upon this Maxim,
and

and agreeably to this Image of Life now under view, presses the *Philippians* to be above any worldly Interest, because their *Conversation* (that is, the Community, City or Corporation of which they were free) *was in Heaven*. The Apostle, as some^a Interpreters not improbably conjecture, there alluding to those Denisons of *Rome*, who tho' residing in Parts remote from it; yet (as he himself once put in his Claim) had a Title to its Rights and Privileges.

And in this other Respect also, the Similitude is apposite and congruous; that the *Roman* Freedom was not a bare empty Name, but a valuable Dignity, of which many tasted the happy Fruits in the Acquisition, and secure Enjoyments of Wealth and Honours. Such then is the Christian's holy noble Assurance, that when his Travels through this World are over, he shall at last come to *Mount Sion*, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable Company of Angels; to the general Assembly and the Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect. As St. Paul, in a glorious Representation, shadows it out to us in the twelfth Chapter of this Epistle: and we may hence pass naturally to

^a *Hammond* in Locum.



The *Second* General Head, and show that the Christian's Pilgrimage ends with this Life; and particularly prove that after Death, Men are not doom'd to a Popish Purgatory.

Now the Sum and Substance of what shall be here advanced, is, that immediately after Death, the Souls of the Righteous return to that God who gave them; where they shall be entirely exempt, not only from Torment, but any Trouble or Trial. Death closing up the probationary State, and the Scene which good Men then enter upon, being that of real Peace and Tranquillity, undisturb'd Happiness and pure Joy. And that we may proceed with the greater Perspicuity, I shall cast my Thoughts into this order :

1st, Show that the Soul doth not sleep during the State of its Separation, as some love to speak.

2^{dly}, That the Souls of true Christians after their departure from the Body, immediately enjoy Peace and Happiness; and consequently,

3^{dly}, That there can be no Popish Purgatory.

1st, then, I am to prove, that the Soul doth not sleep during its State of Separation, as some love to speak.

The

The Notions of the Learned concerning the Soul before it informs the Body, have not been more extravagant than those which regard it, when having quitted this difficult and troublesome Province, she again assumes her primitive Nature, (that of a pure Spirit) and returns to her native Skies: Tho' one would imagine that Mens Errors should not be so gross concerning this latter Subject, wherein Revelation hath afforded us more and fuller Light than in the former. Even many of the Fathers, and some in the early Times, who gave into the *Platonic* Doctrines concerning the Soul, were too apt to build upon that Foundation, (to use the Apostle's Metaphor) not only Gold and Silver, and precious Stones, but Wood, Hay, and Stubble. But no Opinion is more wild or absurd, than that which pretends that the Soul after Death, when depriv'd of the Ministry and Service of the bodily Organs, no longer exercises any of its Operations, whether of the Understanding, Will, or Affections; but lies buried in a profound Lethargy, till the Resurrection. Indeed the scatter'd Parts of the Body sleep in the Dust, till the loud Trump awakens and calls them again to a fresh Union; but 'tis scarce more unphilosophical and contrary to Revelation to assert that the Soul should be subject to Death, than that it should be for so long a Period of Time bound with

SER. VIII.

the Chains of Sleep, (its Image). Tho' 'tis part of the Original Contract, regarding the Conjunction of Soul and Body, that the Fumes, Vapours, and Toils of the one, as well as Cares, and intense Application of the other, should lock up the Senses, and sink the whole Composition into Rest; yet as the Soul's Fatigue, in the latter Instance, seems to be forced on it by the *earthly Tabernacle*, which (as it is in the Book of Wisdom) *weighs down the Mind, which museth on many Things*, it being also a Principle distinct from Matter, (which most of the *wise Heathens* believ'd, and I have endeavour'd to prove in a former Discourse) so we may fairly conclude, that when enlarg'd from its corporeal Prison, it not only can act of itself, but ever wakeful, ever active, exults: And being like the Angels, to whom it was at first made but a little lower, it may be included in the Scripture-Comparison; and for the constant Vigour and Strength, as well as Quickness of its Activity, be stil'd a *flaming Fire*. Mr. *Locke* justly remarks, that the Faculty of Thinking comes nearest the incomprehensible Excellency of the Supreme Being. For this as well as other Reasons we conclude, that the Soul of Man, indued with this noble Power, like the Deity, is immaterial; and on the same account infer, that should we grant it, while incarnate, sometimes wrapp'd in Sleep; yet when no longer

longer cloath'd with Flesh, privileged therefore from the Causes of Weariness, and thereby more especially bearing the Image of God; it will resemble him also in this superlative Character, that he *neither slumbers nor sleeps*. And indeed those must entertain unworthy Notions of the Goodness of God, and the Dignity of our Nature, who can suppose that the Soul, which in this inferior and probationary State, not only discharges all the vital and sensitive Functions, but exerts itself with so peculiar and wondrous an Energy, in the Speculations of the sublimest nature, and is admitted to an Intercourse with the Deity and Antepasts of Heaven; yet when disengag'd from its earthly Encumbrance, when more than humane, it as it were asserts Divinity, should ingloriously lie dormant, useless, and stupid; and then be degraded into something so very lumpish and insensible, when 'tis become a pure Spirit, and fittest for the most exalted intellectual Employments of Devotion and Contemplation. When therefore the Apostle speaks of them who sleep in *Jesus, to be brought with him*, at the Resurrection, 1 *Thess.* iv. 14. (the only Shadow of an Argument advanc'd for the Opinion I am now discussing) it is evident, that this and such-like Phrases are figurative; where the whole Man is put for a Part of the Composition, and that the more

SER. VIII. ignoble one, the Body. And this sort of *Synecdoche* is to be met with in profane as well as sacred Writings. Thus, in *Homer*, they (that is, the Bodies of the Heroes) are said to be left a Feast for Dogs and Birds. I should not have dwelt so long in refusing this Hypothesis, were it not reviv'd in these Days; and if the contrary Doctrine was not the necessary Foundation, on which that grand Article of our Faith, the different State and Condition of the Souls of Men, during the Time of Separation, is built: The Scriptures in express Terms declaring, that the Souls of bad Men are thro' the divine Justice doom'd to Sorrow, Pain, and Misery; those of the good, thro' the Mercy of God, accepting our Saviour's Satisfaction, entering upon Scenes of Peace, Happiness, and Joy: and consequently both the one and the other must be thoroughly awaken'd, so as to employ those several Faculties on which Pain and Pleasure, Misery and Happiness, depend. Which leads me to the

Second Thing propos'd, That the Souls of good Men, after quitting the Body, pass from the Miseries of this Life into Rest, Bliss, and Glory. And, indeed, he must be a perfect Stranger to the Sacred Books, especially those of the New Testament, or wilfully perverts their Sense, who does not acknowledge this to be the current Tenour of

of them. 'Tis true, mention is made concerning different Degrees of Blessedness and Perfection; and the most commonly received Opinion is, that the Soul doth not enjoy the final Consummation of either till after the Resurrection; when being again lodg'd in the Body, rais'd out of the old Materials into an illustrious Fabrick, worthy of its Inhabitant, by a wondrous second Birth, the same Individual is constituted, transform'd into the Divine Similitude, united with the Deity, as the *Platonists* say; or, in *St. John's* Words, *when we shall be like him, and see him as he is*. But leaving these Mysteries of Providence, which we ought rather humbly to adore, than curiously pry into; 'tis sufficient for our present Purpose to observe, that *Paradise* or *Abraham's Bosom* (the Terms by which our Blessed Lord himself was pleas'd to denote the Mansions, where pious departed Souls immediately after Dissolution take up their Residence) must import a State of uninterrupted Peace and Felicity: and, that (as hath been said) all the exceeding great and precious Promises made to true Christians in the Gospel, (if they have any View at all) open to us this comfortable and glorious Prospect. And therefore,

In the *Third* Place, we may hence fairly conclude, that there can be no Popish Purgatory. The

~ The Tenet herein, which the Church of Rome under ^a the severest Anathema's enjoins, is this: "That the Souls even of
 " those who die in the Divine Favour,
 " (excepting only Martyrs and some few
 " eminent Examples of Piety) are doom'd
 " to suffer, for a long Period of Time,
 " the Remainder of temporal Punishments,
 " not within the Verge of our Saviour's
 " Satisfaction, and little inferior to the
 " Torments of Hell, excepting Duration:
 " from which they are to be deliver'd, by
 " the Intercession of Saints above; Prayers
 " and Supererogations of Men below, but
 " more especially the Sacrifice of the Mass."

There is not any one Point in which the pious Frauds of the Popish Priests more shamefully appear, than in their artful and detestable Management of weak Minds (especially on a Death-Bed) by the Apprehensions of this dreadful State; which, to

^a Si quis post acceptam Justificationis Gratiam cuilibet Peccatori pœnitenti Culpam ita remitti, & reatum æternæ pœnæ dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo, vel in futuro in Purgatorio, antequam ad regna Cœlorum aditus patere possit, Anathema sit. *Concil. Trident. Sess. 6. can. 30. de Justificatione.*

Constanter teneo Purgatorium esse, animasque ibi detentas fidelium Suffragiis juvari. *Popish Creed, Art. 19.*

Purgatorium esse, animasque ibi detentas, fidelium Suffragiis, potissimum altaris vero acceptabili Sacrificio juvari. *Decretum de Purgatorio, Concil. Trident. Sess. 9. & ult.*

Curent Episcopi, ut fidelium vivorum Suffragia; Missarum scilicet Sacrificia, Orationes, Eleemosynæ, aliaque Pietatis Opera, quæ à fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta, pie & devote fiant. *Ibid.*

allude

allude to a Scripture-Story, perpetually *brings in* these spiritual *Craftsmen* great *Gain*. Accordingly, we find them very jealous, *whenever this their Craft is in the least danger of being set at nought*; inhumanely torturing those with a real Fire, who can't so far give up Scripture and common Sense, as to believe this imaginary one. Now what hath been advanc'd in the former Head, (concerning the Felicity of the Virtuous, amongst whom in the Gospel-Account the sincere Penitent is reckon'd) entirely overthrows this unreasonable, absurd, and Anti-christian Doctrine. And here, not to mention how Unphilosophical it is to suppose a pure Spirit capable of being tortur'd with penal Fires, as Papists imagine, what Jesuit with all his Sophistry and Equivocation can reconcile them to that happy and invaluable Change good Men at their departure are to gain, when like *Lazarus* they are borne by *ministering Angels into Abraham's Bosom*? as our Saviour plainly shadows out the happy Middle State, by an apt and beautiful Allegory. Can such a Purgatory be the promis'd *Rest from their Labour, which they who die in the Lord* (that is, all true Christians) are to be bless'd with? Are these the *Comforts* the religious *Mourner* is intitled to? Is he *who sows in Tears of Contrition thus to reap in Joy*, by undergoing such successive agonizing Tor-

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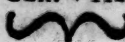
~ Torments? How can *the Day of Birth* (as it is not only in *Solomon's*, but in all wise Mens opinion) be less desirable than *the Day of Death*? Or, lastly, how could *St. Paul*, without the Imputation of fond Ignorance or Insincerity, lay as the foundation of the Christians holy Confidence the near approaching Dissolution of their earthly Tabernacle; if, as Papists suppose, it is an Entrance upon dolorous Scenes of Woe, more insupportable (and according to them more lasting) than any Calamities of this Life?

Indeed the *Heathens*, who were ignorant of our Saviour's Propitiation, may be forgiven, if they thought it necessary that the Souls of the generality of Men, polluted by Sins, should after their departure from the Body be consign'd to severe Punishments, to wear off the Corruption, sticking to, and harden'd on them in this World; that they might become refin'd and fit for Elysium. *Plato* went great lengths this way, and his Notion is beautifully dress'd up in *Virgil*, who as well as *Homer* represents departed Souls complaining for not being reliev'd by Prayers and Sacrifices; and perhaps these Fictions of the Poets and Philosophers were the impure Fountains, to which the no less impure Popish Purgatory owes its rise. But for those *who name the Name of Christ*, and are enlightned by the Gospel, so much

to derogate from and lessen our Lord's infinite Satisfaction, is that black Ingratitude one could scarce imagine any guilty of; did not Papists so many ways sacrilegiously infringe, and break in upon that high Prerogative his Mediatorial Office, as if the Blood of the Immaculate Lamb (*which takes away the Sins of the World*) was not sufficient to wash away as well as atone for the deepest Stains. Is not this in a literal Sense, *to tread under foot the Son of God*, and to *count the Blood of the Covenant (where-with we are sanctified) an unholy Thing?* 'Tis confess'd, that as temporal Death is expressly excepted in the general Pardon, so graciously offered to all Mankind; so we can't impeach the Divine Equity for inflicting it, especially when his Goodness takes away its Sting, and happily converts the Curse into a Blessing, making it a passage to a blissful Eternity. Nor *should a living Man complain*, when his Heavenly Father, mercifully severe, corrects and chastens him: or when, to vindicate his own Honour and Holiness, he punisheth him, as he did *David*, *tho' he put away his Sin, that he should not die*. We may also rationally suppose the Deity upon Earth trying other Men as well as *Job* in the *Furnace of Affliction*, that they may come out thence like *purified Gold*, bright Patterns of Submission and Patience. And lastly, we should be so far from blaming
Pro-

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 Providence, as with the primitive Christians to rejoice *were we counted worthy to suffer shame, or even exquisite Tortures for the Name of Christ*, and the Evidence and Propagation of his Truths. On the other hand, since none of these above-mentiond Reasons and Ends of the Divine Administration can take place in the other Life ; since God hath declar'd, that (through our Saviour's Merits) he will forgive the Punishment due to Sin, in Terms full and comprehensive, and the utmost extent and latitude, (as that *he will remember our Sins no more*, and the like ;) since, lastly, according to the Popish Notion of Purgatory, those doom'd to it, are only such, whose Pardon is seal'd, they being justified in God's sight, and in his favour : It is a no less Inconsistency and Contradiction, than Impiety, in the Romanists to assert, that Men must themselves expiate the temporal Punishment due to Sin, when the Eternal is remitted. Thus to conceive the humble Penitent after Pardon, delivered over to Pain and Misery, is to represent the Gospel, not as a Law of Love, but a barbarous Institution : it is to paint the Deity, not as he delights to draw himself, infinite in Compassion and Tenderness ; but like those ill-natur'd and spiteful Beings, who, sworn Enemies to Mankind, take a malicious pleasure in their Mischief and Ruin.


No

No wonder therefore if a Doctrine thus SER. VIII. repugnant to the general Purport, and so many particular Places of Holy Writ, should be found no where in it. Yet our Adversaries, according to their usual Confidence, here plume themselves with pretended Scripture Proofs; but such as appear upon first view unevident and illogical, and scarce bear the shadow of Reasoning.

Sometimes they obtrude for an Argument, the bare Similitude of a Word or Phrase, without any regard to its proper Signification. As in the Fire mentiond by St. *Paul* in the *Corinthians*, which (as some interpret) may be understood of the fiery Trial of Persecution; or (as others) of the Day of Judgment; but can no way prove their Purgatory Fire.

At other times, instead of a plain and positive Text of Scripture, they play off a remote, and far-fetch'd Consequence of it. As because our Saviour speaks of a Sin which shall *not be forgiven in the other World*, they infer, that some Sins are to be forgiven there: and therefore, that there is such a place as Purgatory, to expiate the temporal Punishment due for them. And here not to insist upon the obvious and natural Sense of the Words, which is, that *Blasphemy against the Holy Ghost shall never be forgiven*, according to the ordinary Use of such Phrases: and but just to mention that the
for-

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SEN. VIII.  forgiving Sins in Purgatory, is contrary to our Adversaries own Hypothesis, as hath been said; which makes the Crimes of all those, who are destin'd to those dreadful Regions, pardon'd before they enter upon them: It is necessary to remark, that there is here no Chain of Reasoning, no natural Deduction, step by step, but a wild Leap from Ideas independent on one another. For were we to let them suppose, which according to the Gospel-Covenant we utterly reject, that some Sins were forgiven in the other World, yet how does Purgatory hence follow? Is there any necessary Connexion between the Ideas of having Sins forgiven in the next World; and feeling Torments, perhaps for Ages, little inferior to those of Hell, and, as they love to speak, in the Suburbs of it?

Or, lastly, the Artillery they bring down overshoots the Mark, and proves too much. Thus from those Words of our Saviour, *ye shall not come out, till ye have paid the uttermost farthing*; they would conclude, that in the future State, Men are paying off Debts: which if true, in their sense proves that the Damn'd are clearing scores, and shall at last be enlarged from those dismal Prisons: It being to Hell, as appears by the Context, our Saviour's Words relate; and denote, that implacable, unrepented Hatred contracts such an immense Debt of Guilt, as

I

de;

demands justly nothing less than an Eter-^{SER. VIII.}
nity of Punishment.

We may here, in the next place, not improperly add, that this Doctrine was unknown in the early pure Ages of Christianity, having its birth in the sixth Century: when the Church, not only free from Persecution, but encouraged by the protection and favour of Princes, soon became as it were a luxuriant Soil; where the *Enemy* too successfully *sow'd Tares*, which increas'd and multiply'd almost *to choak the good Seed*.

And particularly as to the *Spanish Church*, the Learned^a Dr. *Geddes* hath shown; that Purgatory was not admitted there in the beginning of the eighth Century, but was afterward dispers'd by the *Moors* Conquest of *Spain*.


I might lastly show, that the Practices of the *Romish Church*, the genuine Effects of Purgatory, are as foul as the Doctrine is groundless: but as they lead me to, so they shall be briefly touch'd upon; now I come

In the *Third* place, to make some Inferences from what hath hitherto been deliver'd.

And first, if the Popish Doctrine of Purgatory won't stand, their Masses and Prayers for the Dead, its Superstructure, must also fall to the Ground. And indeed we have this farther to object against solitary Masses, that

^a *Geddes's Tracts*, vol. 3.

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SER. VIII.  as they are useless, so they are unwarrantable. For Sacraments being positive Institutions, 'tis the highest Presumption to apply them to any other Purposes, than our Lord is pleased to assign: and 'tis plain from Scripture, and its best Exposition, primitive Practice, that the *Eucharist*, was not ordain'd for the benefit of the dead, but of the living: not to be receiv'd by a Priest alone, but to be partaken of by religious Assemblies, and to be a Means as well as Instance of Christian Fellowship and Communion.

'Tis needless to relate to you the scandalously fraudulent Traffick in the *Romish* Church this way, of which you yourselves are Eye-Witnesses. As Popery displays it self here barefaced, and in its full Superstition; so likewise much of this kind of Imposture appears on the Stage after the grossest manner. Scarce *Rome*, the Staple of Indulgences, has in its proportion a quicker market for them. Visions and Apparitions of the Dead paying grateful Acknowledgments to the Living, for redeeming their Souls from this dreadful Captivity; with all the fabulous Miracles which make up those pious Romances, the Popish Legends; are no where more confidently pretended to, or embraced with a more implicit Credulity.

Neither can any Protestant who resides in or travels through this Kingdom, be so careless

less an Observer, as not to remark the grievous burden it groans under by reason of their numerous Monasteries: of which Purgatory and Prayers for the Dead generally laid the first Stone, and both rais'd, and support their Grandeur, to the turning the preatest part of their Wealth into unprofitable and often impure Channels: to the not only depriving the State of many useful Members, but rendring them dependant on a foreign Power: and lastly, to the bringing on them a dearth of legitimate Offspring, which is an Evil that every Body-Politick (and more especially this Nation) ought to guard against, as much as against Famine or Pestilence.

And as we may hence be convinc'd of the Wisdom and Justice of Protestants, in pulling down pretended *Houses of Prayer*, degenerated into *Dens of Thieves*; and seizing of Wealth, the Revenue of Cheat and Imposture, and like false Coin regularly forfeited to the Government: so we can never sufficiently value our own Happiness, in being exempt from the devouring Swarms of these religious Drones, and should ever thankfully adore the Divine Goodness, which compleated and settled our Reformation, and thereby freed us from a Yoke, which tho' upon many accounts is apparently the Interest of Christendom to shake off; yet those who visit this or the neighbouring

Country, can't but be truly sensible of the no less Difficulty than Expediency of any the like Event: for blind is their Bigotry, so unaccountably fast is that Hold which the Papacy has on its Votaries; that 'tis hard to say, whether Princes and States want more the Will to attempt, or the Power to accomplish so glorious a Revolution.

But let us, in the last place, more especially regard the main Moral of this Allegory, I have now been treating on: which principally teaches us, that if we are *Strangers and Pilgrims* here, and expect so happy and glorious a Country hereafter, that 'tis our highest Interest and Prudence to avoid every thing which may forfeit this Birth-Right, and in the Apostle's words, *we should use all diligence to make this our Calling and Election sure.*

For we are not sent to travel on the Earth barely for Amusement, not to load our selves with its Riches, or wallow in sensual Delights; but to be employ'd in the most weighty and important Affairs, to be Adventurers for the celestial Wealth, and manage the spiritual *Merchandise*,^a *which is better than that of Silver, and the Gain whereof is more valuable than fine Gold.* In a word, is our Stay in this World so fitly stil'd a resi-

^a Prov. iii. 14.

dence in foreign Parts, should we not then by Prayers, Alms, and virtuous Actions, as it were make continual Remittances to our native Home? We run no risque in the transporting these Effects; they are out of the power of Winds and Waves, or the more merciless Fury of invading Pirates: but we hereby *lay securely up for our selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal.* Neither are the Returns we send thither safe only, but improving; bringing us in an Usury of Happiness and Glory beyond our Demands, and even larger Hopes and Wishes: for Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepar'd for them that love him. *Now unto him^a that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us; unto him be Glory in the Church by Jesus Christ, throughout all Ages, World without End. Amen.*

^a Ephes. iii. 20, 21.

DISCOURSE IX, and X.

THE
Second Sort of Pilgrimage
UNDER WHICH
PROTESTANTS
RESIDING IN
Popish COUNTRIES
May be CONSIDER'D;
ON
HEB. XI. 13.

*And confessed that they were Strangers
and Pilgrims on the Earth.*

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~~DISCOURSE IX, and X.~~

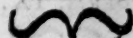
Protestants usually sum-
mers and pilgrims, with regard
to the Popish Country, observe
the refusal
Second Sort of Pilgrimage

DISCOURSE the SECOND.
UNDER WHICH

PROTESTANTS

and confess that the same sum-
mers and pilgrims on the Earth
Popish COUNTRIES

May the God of our fathers witness
that we have been true to the
principles of our religion, and
that we have not been led away
by the allurements of the world,
the flesh, and the devil, to
the neglect of our duty to God
and man. We have been true to
the principles of our religion, and
we have not been led away by
the allurements of the world,
the flesh, and the devil, to
the neglect of our duty to God
and man.



PROTESTANTS *literally* Strangers and Pilgrims, with regard to the Popish Countries wherein they reside.

DISCOURSE the SECOND.

HEB. XI. 13.

And confessed that they were Strangers and Pilgrims on the Earth.

The whole VERSE runs thus ;

These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confess'd that they were Strangers and Pilgrims on the Earth.

IN a former Discourse having open'd the Words, I propos'd to lay before you some religious Considerations relating to that twofold Respect, in which we, as well as the Patriarchs, may be styl'd
Stran-

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SERM. IX. *Strangers and Pilgrims*: both in regard to the World in general, and in particular to these foreign Parts wherein we reside. The first of these Views I then at large display'd: And come now,

In the *Second Place*, to offer some useful Thoughts and Reflections from this other Light; under which we may be regarded as literally *Strangers and Pilgrims*, with respect to these foreign Parts wherein we reside: and who, on that account, may, in a strict Sense, be said to *sojourn in a strange Land*. And here give me leave,

First, To prescribe some Antidotes, whereby you may be preserv'd from being poison'd with the false Religion of this Nation.

Secondly, To caution you against being infected with their Vices.

Thirdly, To propose for your Imitation, whatever Virtues they are generally thought to excel in.

Exhorting you, in the *Fourth and Last Place*, steadily to observe such a religiously discreet, and unblameable Conduct, as may best secure you from casting any Blot, or the least Discredit on our own Persuasion and Country.

First,

First, I am to prescribe some Antidotes, to preserve you from being poison'd with the false Religion of this Nation.

As the Dregs of Popery show themselves here gross and undisguis'd, so methinks Men should not want any Caution against swallowing so foul and deadly a Draught. Yet I know not how it comes to pass, that even the superstitious and childish Pageantry of their Processions, with all the flagrant Instances of their execrable Impiety, as well as Spectacles of inhuman Barbarity, by being common and usual, grow familiar; and make Protestants, especially those of the Vulgar, lose much of their Horror of them: And 'tis an easy Step, from being less displeas'd with the highest Pitch of Wickedness and Folly, not only to connive at, but to become reconcil'd to, and at last embrace them.

The Scripture ascribes a kind of Witchcraft to Idolatry, thereby in a lively and elegant Figure expressing the secret but mighty Influence it has on the weak, deceitful, and *desperately wicked Heart of Man*.

Thus the *Israelites* in a strange Land (where, one would imagine, they suffering the most grievous Slavery, should have been cured of any Fondness for it, and have acquired an utter Aversion to the Customs and Manners of their Tyrants and Oppressors) subjected their Minds and Con-

SERM. IX.

sciences to a worse Yoke than what their Bodies groan'd under, namely, that of *Idolatry* and *Superstition*; so that, soon after their Deliverance, they long'd not more for the delicious Fruits of *Ægypt*, than her false Deities and Worship: and forgetting *the Lord their God*, who with *so high an Hand brought them out of the House of Bondage*, they forc'd *Aaron*, in imitation of the Idol of *Apis*, to make a *molten Calf*; and turn'd and debas'd *the Divine Glory into the Similitude of an Ox, that eateth Grass*^a. Nor, when the *Jews* came into the Land of *Canaan*, did this *Plague* (as the Scripture emphatically styles *Idolatry*) less perniciously spread itself among them, from the poisonous Example of their neighbouring Nations: Notwithstanding the dreadful Threats denounced against such foul Abominations in the *Mosaick Law*; *as they mingled among the Heathen, they learn'd their Works, worshipp'd their Images, and offer'd the innocent Blood of their Sons and Daughters unto Devils*. Neither was this the Stupidity of that early Race only; but *Solomon*, in all his Wisdom as well as Glory, could not escape the dire Effects of the like Contagion. In vain they felt on this account many sore Calamities: No sooner were they deliver'd from one, than by their Relapse they became ripe for another Judgment; till at length the

^a *Psalm* cvi. 29.

literally Strangers and Pilgrims. 253

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Temple and City of *Jerusalem* were destroyed, and the whole People carried away Captives into *Babylon*. Now all these Things (says the Apostle) happen'd unto them for Examples; and they are written for our Admonition, upon whom the Ends of the World are come: that we should not be Idolaters, as were some of them. Wherefore, let him that thinketh he standeth, take heed lest he ^afall. A confident Security herein, which we are too apt to run into, is always dangerous. Parts and Learning are not exempted from the blackest Errors: Have not the brightest and best cultivated Genius's among the Heathen dishonour'd God, and themselves, by the most absurd Polytheism and Image-worship? And do not in our days many Persons, who shew a superiour Understanding in other respects, betray the lowest Folly, by their ignorant and furious Bigotry for the no less detestable Practices in the *Romish* Communion? However we may proudly flatter ourselves, there are lurking also in our Breasts the same in-bred corrupt Propensities to Superstition and Idolatry; thro' which, without due Care, other Temptations may as fatally seduce us, as we find Papists misled by the Prejudices of their Education. Add to this, the vigilant Industry and artful Devices of Popish Priests, *who compass Sea and Land to*

^a 1 Cor. x. 11, 12,

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gain a Profelyte, and set in the most advantageous Light the many powerful Allurements and pious Frauds the Church of Rome has long practis'd with so much Triumph. Here Pomp and Grandeur dazle the Vulgar: There the most exquisite Painting and Musick engage the Polite. The Loose are gratify'd by Indulgencies, and venial Views of Mankind's favourite Vices; while rigid Penances, the walking Bare-foot, and occasional Whippings, are enjoin'd, to strike in with the Humour of the Sour and Ill-temper'd: Nor are there wanting numerous Legends of pretended Miracles of every sort, to amuse and beguile the fanciful *Enthusiast*. As the Turn requires, they can fill the Soul with false Hopes or groundless Fears of the Future State: And Absolution and Purgatory are those Opiates, which (skilfully manag'd) seldom fail of lulling the Sinner's Conscience into a fatal Lethargy; as well as being the Occasion of picking his Pocket, by drawing him into that foolish Bargain (our Saviour so justly explodes) of giving *his Riches in exchange for his Soul*.

Besides the noble and bold Scripture-Allusions above-mention'd, which with a deterring Energy represent the catching Malignity of Idolatry, there is also this strong Figure which stiles it Spiritual-Fornication: and give me leave in the Life and Force of this

this Allegory, and in the Words of Holy-^{SERM. IX.}
Writ, to express my self *as jealous over you*
with a godly jealousy,^a *because of the Abo-*
minations of the Whoredoms of the well-
favour'd Harlot, the Mistress of Witchcrafts,
that selleth Nations thro' her Whoredoms,
and Families thro' her Witchcrafts.


And the better to secure your Faith and Integrity, I shall detect and endeavour to arm you against some of those dextrous *Sleights*, against *that cunning Craftiness*, or, as the ^b Words in the Original import, such Tricks and Cheats as these spiritual Gamesters and Juglers make use of, and *lay in wait with to deceive.*

But before I enter upon the particular Points, design'd here to be discuss'd, it may not be amiss to premise two general Directions, calculated principally for those, whose Education and Circumstances of Life have afforded them neither Leisure, nor Opportunity of arriving at any great degree of Controversial Knowledge; and who therefore lie more naked to, and defenceless against the assault of the Enemy. And my first Advice to such is, not to be dismay'd, nor shaken in their Belief, tho' they should not be able to repel by solid Answers, the several Objections they are encounter'd with. And the second Counsel I offer, is, that they insist upon, and as much as possible

^a Nahum iii. 5.

^b ἐν τῇ κακίᾳ. Ephes. iv. 14.

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SERM. IX.  stick close to Scripture-Proofs. First, Let not the less learned be dismay'd or shaken in their Belief, tho' they should not be able to repel by solid Arguments the several Objections they are encounter'd with. Not but that we ought always to *be ready to give an Account of our Faith*, (as the Apostle speaks) and should constantly assent to that side of the Question, which is clearly and evidently prov'd. These being the free, rational and glorious Principles upon which the Reformation was built; but then this should still be after a full as well as fair Examination. As there is always Reason to suspect Popish Priests of guileful Impositions; so 'tis wisest and safest for the illiterate in all their Disputes with them, to suspend their Determination, not to yield, tho' at first foil'd; but to call in the assistance of some more able Friends, or their spiritual Guides, if any are within reach.

In this holy War, to surrender the Town on any Terms, is perfidious and base; and as the Guilt is of the deepest dye, so will the Punishment be proportionable. Every such false step in the Scripture-Account is a *drawing back to Perdition*, it is to *sell the Truth*, which we ought to buy at the price of our Lives. Our Saviour will look on it as a *denying him before Men*, and it will meet with that dreadful retaliation, of being *deny'd by him before his Father which is in Heaven*.
Those

Those who have fate at the Helm of Popery, have been ever sensible of the weakness and fallaciousness of the Arguments made use of, either in bringing Men over to, or preserving them in their Religion ; and therefore Champions skill'd in all the Arts of Controversy, and Wrangling, are perpetually kept in pay, and employ'd in their service. The School-men were a long while their Pretorian Band, and were to make up by Stratagem and Subtilty in the management of their Weapons, the want of Edge and Strength : and no sooner was that Learning out of vogue, as being found too ineffectual and pedantick ; but the Jesuits were taken in, some of whom are severally vers'd in the whole Compass of the Sciences, many excel in those which are chiefly admir'd, and most, if not all, throughly instructed in Polemical Theology, and more especially dextrous at Sophistry and Equivocation. Here then 'tis most prudent for the untaught and less learned Protestant, if possible, to decline the unequal Combat, and when that can't be avoided, not openly to engage ; but rather to shelter himself under the shield of those irrefragable Discourses, which the Reformation has produced, and which 'tis best a while at least to take for granted, and depend upon. Not that the Instruments imploy'd in this Country (who generally trade in the small Craft of mak-

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ing

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ing Converts) are Foes much to be fear'd, their Capacities in every respect being at so low an Ebb, and their boasted Success being little more than ^a *creeping into Houses, now and then to lead captive silly Women laden with Sins, and led away with divers Lusts*; and who therefore are fit Tools to draw in Men as ignorant, and abandon'd as themselves. But since in other foreign Countries, and indeed at home also, (where Popish Emissaries are now so busy) you may be driven to enter the Lists with Persons of superior Talents, perhaps an Over-match for you; 'tis no less seasonable than expedient Counsel, *not to be carry'd away by every Wind of Doctrine*, tho' you at first know not how to weather such a sophistical Storm, and are in doubt which way to bend your Course.

And here my second Advice will be more especially profitable: *viz. That he who occupies the room of the unlearned* (to use a Scripture-Periphrasis) insists upon, and as much as possible sticks close to Scripture-Proofs. Let this be the Hinge, on which all his Conferences ever turn; as well in the Objections, as Replys. Popish Priests, conscious of their feeble Ability this way, seldom long attack us in these strong Passes; but unfairly amuse even the ignorant, with Fathers and Councils; drawing them into

^a 2 Tim. iii. 6.

those

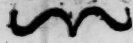
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those immense Fields of Controversy, fit ^{SERM. IX.} only for our Men of Letters to ingage in; and where they as often overthrow, as encounter the best *Romish* Forces. But as it is the glory of the Reformation, that the written Word of God, barbarously lock'd and fenc'd up from far the greater number of Papists, is an inestimable Treasure, open and free of access to every Protestant; who therefore, if like *Timothy* piously dispos'd, may with him also from his youth be instructed in this saving and excellent Wisdom: so our honest, tho' otherwise unexperienc'd Disputant, if but tolerably skill'd in the sacred Books, might and should here intrepidly fix his Foot. Let him not quit this hold, nor stir from the Ground where he has so much the advantage. If he *thus stick to the Divine Testimonies*, God will not suffer him *to be put to confusion*: and he may in the Psalmist's holy Confidence farther say, *So shall I have wherewith to answer him that reproacheth me: for I trust in thy Word.*

And indeed the peculiar Tenets which distinguish Popery, most properly belong to Revelation: as principally regarding the Mystery of our Redemption, the Object of the Christian Worship, some arbitrary divine Favours, or the State of good and bad Men after death. To the Bar therefore of holy

^a *Psalm* cxix. 31, 42.

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 Writ should every such Controversy be brought ; this Standard should they be examin'd by : and if we weigh the *Romish* Doctrines and Practices in the *Balance of the Sanctuary*, the Scale will soon kick the Beam ; their Religion (to use a Scripture-Expression) being *deceitful upon the Weights, and lighter than Vanity it self*.

Let then the sole Enquiry be, whether the Point contested can be evinc'd out of the Divine Oracles, or (which is generally the Case) whether it doth not contradict some of their plain and express Decrees, and overthrow the Command or Truth they manifestly design'd to establish : Or lastly, whether the Popish Christianity doth not run counter to the whole Tenor of the Gospel, and defeat the very Intention of our Saviour's coming into the World. A little Knowledge in Holy-Scripture is sufficient, and has (by the divine Assistance) enabled Persons of the lowest rank to baffle, on these Topicks, their most celebrated Professors in Theology. What Wonders upon the bare strength of *Wickliff's* ^a Bible, did the *Lollards* (as they were scornfully call'd) perform and *glorify'd God* with ! so that we may literally say, the entrance of God's Word *gave Light and Understanding to the Simple* ^b. The meanest Tradesmen in

^a Wickliff, an excellent Person of great Learning, as well as Piety, Fellow of Merton College in Oxford.

^b Psalm cxix. 130.

that

that scarce Infancy of the Reformation, de-
fending our Faith by sound Apologies, as
well as sealing it with their Blood.

SERM. XI.


Lastly, this *Sword of the Spirit, the Word of God*, was the celestial Weapon by which the *Captain of our Salvation* vanquish'd the grand Enemy of Mankind. The Popish Temptations, like those of *Satan*, allure Men to Idolatry : and what better guard can there be against their Devices, than that plain and express Law, *thou shalt * worship the Lord thy God, and him only shalt thou serve ?* Nothing was ever more in the sublime Pathetick : the Command carries along with it the Reason and Motive to its Obedience ; and while it enjoins and forbids, not only convinces, but excites also and deters.

Now, what greater encouragement can we have for depending on Scripture-Arguments, than our Lord's Example : which not only recommends, but sanctifies and blesses their Use ; and is as it were a Pledge and Earnest of our Success. This is emphatically *to ^b be strong in the Lord, and in the Power of his Might* : when God himself thus ariseth, his Enemies will be scatter'd. All pompous human Pretensions to Infallibility must flee before, even but one naked Truth of the Gospel : nor can any usurped Power (tho' never so formidable) of the

* *Matt.* iv. 71.

^b *Ephes.* vi. 10.

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 Pope, or the *Romish* Church, stand the shock, when confronted by the Divine Authority. As the Word of God is our Light, so also our Defence. It is a Pillar of Fire, which will securely conduct us thro' a Night of Popish Errors; and in the Day of Persecution, has often proved such a refreshing Cloud, as has allay'd its scorching Fury; so that the faithful Martyr thereby *quenck'd the violence of Fire, tho' tortur'd, not accepting Deliverance, that he might obtain a better Resurrection.* In a word, if Protestants, and especially the less learned, would not shipwreck their Faith, let a disinterested stedfast Heart, free from Prejudice, Appetites or private Ends, be the Ballast; let the Sword of God be the Compass; Sanctity of Life hold the Rudder; be constant and fervent in imploring heavenly Aids; then God will be *your truly infallible Guide*: however weak you may be of your selves, *his Grace* can and *will be sufficient for you*, and *through Christ you will become more than Conquerors.* But since there are some particular Forces and Stratagems, which the Adversary has found sometimes successful, and therefore always employs; so I shall more especially guard you against them: and what they are, I come next distinctly to consider.

^a Heb. xi. 34, 35.

Now your Residence here abroad pre-^{SERM. IX.}
cludes any Care of mine, in guarding you
against one of the first Stratagems, often too
successfully laid to tempt our Countrymen at
home, and which prepares them to become
Deserters and Renegades from our Protestant
Cause : namely, that unfair and false Ap-
pearance, which Papists, with their usual
Front, charge us to have dress'd up their Re-
ligion in ; who never fail, when it serves
their turn, not only to varnish over, but
even to deny, and utterly disclaim the most
absurd and shocking Parts of it.

And indeed, 'twas by such little Shifts,
fallacious Glosses, and evasive Collusions, that
the *Serpent beguil'd our first Parents in Pa-
radise* : and no wonder, if ever since the
Sons and Agents of *the Father of Lyes*, (in
order to the propagation of Error) have
with the like Means pursued the like hel-
lish Designs. Accordingly, in the late Reigns
of two Princes, when about the same time
the one began to extirpate the Protestant
Faith out of *France* ; the other attempted
to establish the *Romish* Religion in *Great-
Britain* ; both of those Kings, with equal
Guilt, breaking through the most solemn
Edicts and Oaths : (tho' thanks be to Provi-
dence, through the Deliverance, brought to
us by King WILLIAM, of Pious and Im-
mortal Memory, the Hopes and Efforts of the
latter, were utterly frustrated :) I say, at the

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opening of these perfidious Scenes, before many plain Hostilities were committed, one of the first Steps made, was in each Nation loudly to complain of uncharitable, and, as they stil'd them, slanderous Misrepresentations of Popery. And after the like manner, now, when the same Endeavours are renew'd; when the *British* Isles are to be reconcil'd, and by degrees brought over to the Pretender; not only Popish Priests, (but with Horror^a be it spoken) some perfidious Protestants give favourable, and almost harmless Views of the Church of *Rome*; inso-much that 'tis necessary, their Doctrines and Practices be in our native Land often drawn in true Colours; as those shew themselves in the Decrees of the Council of *Trent*, and these in Facts so notorious, that methinks Papists should as much blush to deny, as they there are asham'd to own them. But as in *Portugal*, and also *Spain*, the Articles of their Belief are avow'd and boasted of, where you have likewise ocular Demonstration of their gross Superstition, Idolatry, and Cruelty; so 'tis needless for me to give you a System of their Faith: and any Picture of their Practices would be less forcibly influencing, than your real and full sight of them: no Words being able adequately to delineate them, nor *could it*

^a The latter Part of *Queen Anne's Reign*, Brett's and Dr. Hickes's Book.

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enter into our Hearts to conceive, unless SERM IX.
we our selves beheld them.

But *secondly*, if the Skirmishes of these light-arm'd Troops make no Impression; our Adversaries then bring down the best, and what they think invincible Forces, namely, conceited and sophistical Proofs taken from the Visibility, Power, Antiquity and Infallibility of their Church: and in truth, here lies their main Strength, where they produce some Shew and Sattering of Learning, and a way of arguing more subtile and plausible than on other Topics. That acute, solid and irrefragable Reasoner, Mr *Chillingworth*, owns, that Fallacies on these Heads were the first Motives of seducing him into the *Romish* Communion; and has with great depth and perspicuity laid open the Mistakes and false Suppositions on which they proceed.

I shall not at present enter the several Walks of Controversy, which the Popish Doctors have cut out on those Articles; having gone thro' many of them in some of these Discourses. But beg leave to observe, that as the Votaries of Popery are requir'd implicitly to resign up their Judgments to their Church, tho' ignorant of its Determinations, this being also the Intrenchment whenever they are attack'd they fly to: so, when their Champions make their Onset on any Protestant, in order to pervert him to
their

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their 'Communion, they engage him after the manner of some of the old Gladiators; intangling him in a Net of Fallacies, and by specious and intricate Arguments as it were hood-wink and bear him down, that his can't be the true Church; because by the Reformation it was separated from the visible Church of Christ, on which account also it is to be charg'd with Novelty, as well as Schism: And when, if they find him staggering, they ply him close with far-fetch'd and declamatory Arguments, concerning the Authority and Infallibility of the Catholick Church, by which they mean their own; illogically putting the Part for the Whole, and wresting all Places in Scripture and the Fathers, which regard the Universal Church of Christ, to that of *Rome*; making her speak in the Language of old *Babylon*; * *I am a Lady for ever, I am, and none besides me.*

The Pope's Supremacy has been in Discourse the Fifth shewn to be a most unjust Usurpation: And the Infallibility of the Church of *Rome* I shall now consider. And 'tis the more necessary to caution you against this Pretence; because, if once admitted, it opens a door to all, even her blackest Errors, and gives them a divine Stamp and Sanction.

* *Isaiah* xlvii. 7, 8.

After

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After all the learned Dust rais'd by the SERM. IX.
Popish Champions in their Attempts to
make out the Doctrine of their Infallibi-
lity, there remain unanswer'd these strong
Arguments against it.

First, in general, That the standing Revelation contain'd in the Holy Scriptures is a sufficient Rule of Faith and Manners, and consequently that any other infallible Guide is needless and superfluous: That the Testimony of the Gospel being fully seal'd, and the Occasion for Miracles ceas'd, God has long since left off bestowing the Power of working them; and therefore in these latter days no private Persons or Body of Christians can bring any convincing Proof of their Inspiration, or that this glorious Attribute is communicated to them.

Secondly, As to the Church of *Rome* in particular, the Sacred Records are not only silent of her being distinguish'd with this high Privilege; but *St. Paul*,^a in his Epistle to her, plainly intimates the danger she was in of being corrupted in her Faith by Pride and Insolence; of which there can't be a more flagrant Instance, than this assuming and haughty Conceitedness. Nor did the primitive Fathers acknowledge any such Excellence and Superiority belonging to her;

^a *Be not high minded, but fear. For if God spared not the natural Branches, take heed lest he also spare not thee. Romans xi. 20, 21.*

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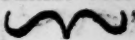
so that Antiquity, so much boasted of by Papists, fails them here: Their Infallibility is novel as well as groundless, is as much an Usurpation as their Supremacy; and 'tis hard to say which is more scandalous, the Wickedness of the Imposture, or Arrogance of the Enthusiasm.

But, besides these Considerations, methinks their own wild Contests, both concerning the Extent of this Privilege, and Place where to fix it; should make them ashamed of persisting in this extravagant Claim, so much controverted in their Church. And indeed the Disputes of Papists with Protestants are hardly more warm and fierce than those among themselves, in determining which is the infallible Bar where their Disputes are to be decided: Some invest the Pope with this Prerogative, others suppose it granted to a General Council; a third sort of their Votaries conclude, that it belongs to Pope and Council together.

May we not then justly question their Infallibility, when Papists themselves are at a loss where 'tis seated? And to find it out, must they not by a flat Contradiction at last make use of the plain honest Protestant Method, which they so much explode, of appealing to and following the Guidance of their own private Reason and Judgment?

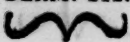
Not

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Not to mention, that the Decrees of their SERM. IX.
Popes and Councils have been contradictory 
to one another, and therefore one of the
Conclusions must necessarily be false and
erroneous; several of their Popes have been
living Proofs, that Infallibility could not be
their Endowment. And the like may be
affirm'd of their Councils: I need only in-
stance in that of *Trent*, (whose Decisions
are the Test, and constitute the Essence of
Popery;) where, as their own Historians tell
us, the most subtile Refinements of worldly
Cunning having so great a share, and many
Articles being directly contrary to the re-
veal'd Will of God, and destructive of all
true Religion, sufficiently evince what sort
of Spirit influenc'd and presid'd over it;
and prove it not so much a free OEcumeni-
cal Council of Christian Bishops, as a
pack'd Cabal of intriguing and wily Poli-
ticians.

And indeed there is one sort of Infalli-
bility (if I may be allow'd the Expression)
which the Court of *Rome* seems Mistress
of; namely, such a consummate and almost
unerring Skill in worldly Policy, as has well
nigh brought it to a Science; and teaches
them to prosecute their Schemes with so
much Art, that, if the Providence of God
did not for the Preservation of his Truth
sometimes visibly interpose and controul,
infatuate and disappoint the Devices of
I these

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SERM. IX.  these crafty ones, Popery would soon overrun the Christian World: where, thro' the unhappy Divisions of Protestants, or as a Punishment inflicted by God on us, for this Reason and our other crying Sins, it deplorably gains fresh ground.

But here the Romanists still urge that 'tis best for Christians, and therefore more suitable to the goodness of God, that there should be a living infallible Judge of Controversies; and consequently there is one. Which Argument, if it be of any force, proves too much; for by the same way of Reasoning, we may as well infer, that every private Person is infallible, and also without Sin. For doubtless, it would be much better for Mankind if their Understandings were unerring, and their Appetites and Passions never cross Reason and Judgment. In our Deductions concerning the Administrations of Providence, 'tis becoming and safe, as well as rational, to argue that every Instance of the divine Appointment relating to the Sons of Men, is wisest and best: but to conclude, that God must do for Man all that our narrow and little Apprehensions fancy expedient, is an impious Confidence of our own Wisdom; and is to sound the unfathomable Depths of the infinite Perfections of the Deity, by the short Line of human Reason. Neither has the Goodness of God been wanting to Man in enabling him

him

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him to discover necessary and saving Truths. SERM. IX.
Reason and Revelation will be a sufficient
Light to his Feet, if his Mind be attentive, unprejudic'd and virtuous; and the Lips of Truth it self, which cannot lye, have promis'd, ^a *If any Man will do his Will, he shall know of the Doctrine whether it be of God.*

These, and such like Remarks, are sufficient to secure you from being entangled by the Subtleties which the Romanists produce to perplex and confound those they endeavour to betray into a Belief of their Infallibility. For all that their mighty Disputants, swoln with Pedantry, have wrote on this Subject, amounts to nothing but a sophistical Cobweb, which common Sense, and a moderate Degree of Christian Knowledge can easily break thro'. Even their most labour'd and artful Toils, are feeble as well as dark and insidious: the Prey they are able to catch, being only those Flies (if I may be allow'd the Expression) the weak, unthinking and irresolute.

Thirdly, The Mists which Papists raise, bewildring Protestants with Apprehensions of being Schismatics from the mystical Body of Christ, and Members only of a new and upstart Church, will soon be dispelled by these following Considerations.

^a *St. John vii. 17.*

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First, That as there have been and are particular Churches, generally denominated from the Kingdoms or States in which they are establish'd; so likewise that these belong to, and help to constitute one grand holy Society, or Body, whereof Christ is the Head, and which is stiled the Catholick or universal Church: This, whoever reads the sacred History of the New Testament, and consults Antiquity, must confess.

Secondly, Tho' several Branches of this Body may decay, as in fact many of the once most flourishing Churches are extinct, their Names only surviving to Posterity; yet God has promis'd, his Providence will not permit that the whole Church should at once, and entirely be destroy'd; but that there shall be perpetually preserv'd a Succession of Believers; or, which is all one, a visible Church to the end of the World. This Assurance was given St. *Peter*, and in him the rest of the Apostles, in those emphatical Words, *^a The Gates of Hell shall not prevail against it.* And when our Lord in a more particular manner delivered the Credentials, by which the Apostles were sent his great Embassadors to all Mankind, bidding them *^b go and teach all Nations;* he farther adds, and *^c loe I am with you to the end of the World.*

^a Mat. xvi. 18. ^b xxviii. 19. ^c xxviii. 20.

Thirdly,

Thirdly, This uninterrupted successive SERM. IX.
Existence, or Visibilty of Christ's Church
militant here on Earth, can't infer its being
either in part or the whole exempt from
all Mistakes or Corruptions; neither indeed
does there appear in Scripture any Grant
for such a Privilege: on the contrary, we
find several unjustifiable Doctrines and Prac-
tices crept into the first and purest Ages of
Christianity. Even St. *Peter* himself was
for a good while ignorant of the Extent of
his apostolical Mission, thinking it confin'd
to the *Jews* only, till at the Conversion of
Cornelius he receiv'd fresh Lights by a spe-
cial Revelation. Yet nevertheless the sever-
al Churches, which stand reprov'd in Holy
Writ on the account of their Errors, were
truly Parts of the Catholick Church, because
they embrac'd the main and essential Points
of Christianity.

Fourthly, Every baptiz'd Believer, whe-
ther of a greater or less-Christian Society,
is incorporated into the holy Catholick
Church, (or as Divines speak, is within its
Pale) and intitled to all its *exceeding great
and precious Privileges*, which nothing but
his own Demerit can make him forfeit:
So that to object Novelty to any Prote-
stant is ridiculous, since we belong to the
antient Apostolical Church, and may in this
respect apply to ourselves what St. *Paul*
T saith

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faith of the Ephesians, ^a That we are not Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God; and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.

Lastly, As the several particular Churches are one, in regard to their common Faith, and Christ their Head; so likewise should the Professors be one in Communion; unless when the Terms of it are unlawful, and will not justify a Fellowship and Conformity. And since the publick divine Service of the *Romanists* is so far adulterated, and entirely corrupted, by Innovation, Superstition, and Idolatry, every true Christian Church ought with little less Abhorrence to shun the joining in it, than he would in the Pagan Religion. Accordingly we find that our first Reformers endured as bitter Torments for not complying with the *Romish* Worship, as the primitive Christians did because they would not offer Sacrifice in the Heathen Temples, or fall down before their Idols. So that here the Artillery of Papists may be turn'd upon them: and we conclude, that the Guilt of Schism is not to be imputed to us Protestants, but to themselves; whose foul Abominations in their Prayers and Masses, so affronting to

^a *Ephes. ii. 19, 20.*

God,

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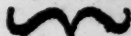
God, and injurious to our Saviour's Mediatorial Office, drive and force us to a Separation, which is not only warrantable, but necessary and indispensable. SERM. IX.

And truly an Union betwixt Protestants and Papists is impracticable in the Nature of Things, and upon whatever Scheme it should be formed. A Coalition with the *Gallican*, or any other Branch of the *Romish* Church, would serve only to embroil the State, and highly call in question, if not the Honesty, yet at least the Wisdom of the Projector: For here the Breach is too wide to be closed; as well Contradictions may be reconcil'd, and we may say, in the Words of the Apostle, *What Communion has Light with Darknes? What Concord has Christ with Belial?*

^a 2 Cor. vi. 14, 15.



God, and injuries to our Saviour's Memory
Total Office, and force us to a
ration, which is not only warrentable, but
necessity and justice the same.
And thus, an union between Protestants
and Papists is impracticable in the Nature of
Things, and upon whatever Scheme it should
be formed. A Coalition with the Catholics
or any other Branch of the Roman Church
would serve only to crush the Spirit and
highly call in question, the true Protestant
yet at least the Willingness of the Protestants
For here the breach is too wide to be
led: as well Connected with the
cold, and we may say the Word of
the Apostles, "What Comfort have we
with Darkness? What Comfort have we
with Death?"
The same is true of the Catholics, who
are as much in the same state of
darkness and death, as the Protestants
are in the same state of light and life.
The same is true of the Jews, who
are as much in the same state of
darkness and death, as the Catholics
are in the same state of light and life.
The same is true of the Infidels, who
are as much in the same state of
darkness and death, as the Jews
are in the same state of light and life.
The same is true of the Devils, who
are as much in the same state of
darkness and death, as the Infidels
are in the same state of light and life.
The same is true of the Devils, who
are as much in the same state of
darkness and death, as the Devils
are in the same state of light and life.



DISCOURSE the THIRD,

O N

H E B. XI. 13.

And confessed that they were Strangers and Pilgrims on the Earth.

FROM which Words it has been proposed to treat on the twofold Pilgrimage, under which we may be regarded, both with respect to the World in general; and in particular to these Foreign Parts wherein we reside. The latter of these Views is still under Consideration. In the handling of it, I was,

First, To prescribe some Antidotes whereby you may be preserved from being poison'd with the false Religion of this Country.

Secondly, To caution you against being infected with their Vices.

Thirdly, To propose for your Imitation whatever Virtues they are thought generally to excel in.

Exhorting you in the *Fourth* and last Place, steadily to observe such a religiously dis-

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SERM. X. creet and unblamable Conduct, as may best secure you from casting any Blot, or the least Discredit on our own Persuasion and Country.

The first of these Heads has been enter'd upon, and three Seducements to Popery been laid open and guarded against. Where 'twas shewn,

1st, That the Religion of Papists is not misrepresented by Protestants.

2^{dly}, That the assuming Claim of the Church of *Rome* to Infallibility, is an impious piece of Arrogance and Enthusiasm.

3^{dly}, That the Charge against us of Novelty and Schism (as if we separated from, and were not Members of the visible Church of Christ) is false and malicious.

I come now to a *Fourth* popular guileful Snare, whereby seducing Spirits have sometimes caught unwary Protestants: namely this collusive Argument, that Popery is the safest way to eternal Happiness, drawn from the bare Possibility of Salvation, tho' with the extremest hazard, which the Reform'd by that Christian Temper, which hopeth all Things, believeth all Things, grant Papists. While they, on the other hand, consign us at once, and by wholesale, to irretrievable Damnation; shewing equal

Con-

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Confidence and Uncharitableness, a Com-^{SERM. X.}position, which Ignorance generally enters into, and should therefore render the Motive when offer'd suspected; and being dubious in its Colour, 'tis folly not to question and examine its weight also. I need not be long in detecting this Sophistry, which is so transparent, and palpable to every impartial Reasoner, and to use a Scripture-Metaphor, *"the Net being laid in sight"*, none can be decoy'd, but either the shamefully careless, or such as are willing to be deceiv'd. Thus we find this the pretended Argument, which is said to have prevail'd on *Henry IVth of France*: and as that Prince became a Convert to the *Romish* Church, rather out of politick Views, than religious Considerations; so no wonder if some such Device was invented, both as a Salvo for him, and an Imposition upon the World: It having been with him, as 'tis with Princes, making unjust War upon their Neighbours; where there are never wanting those, who help them out with some colourable and specious Pretences.

And indeed how *broken* a *Reed* this is for Papists to trust to, sufficiently appears from the slender Concessions which Protestants make them, from the abundance of our Charity only: for we entertain, as hath

^a Prov. i. 17.

SERM. X.

been said, faint Hopes of their Salvation, granting only, that invincible and unaffected Ignorance may excuse, or Repentance obtain pardon for them. Allowances, which, if they act with Consistency, ought to be of little consequence with them, who are taught to abhor, and therefore not credit us, as buried in the darkest Night of Heresy and Error.

But fully to lay open the Weakness of this Fallacy, I shall farther briefly observe, that what ought to determine and fix a wise Man in his preference of Communion, is not, either the Excellencies which any Christian Societies pretend to, or boasts of or the Judgment good or bad, which other Churches pass on them; but their real and intrinsic, not fancied Worth, or Demerit: we ought without favour or prejudice carefully to compare and try the Claim and Plea on both sides, and acknowledge and embrace that Christian Community alone, as our holy Mother, whose Soundness of Faith, Purity of Worship, and Sanctity of Precepts prove her ^a *the chaste and glorious Spouse of Christ, lov'd and cleans'd by him, not having Spot and Wrinkle, but without Blemish.*

And the better to fortify you against every wrong Impression, whether from the

^a *Ephes. v. 27.*

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Fallacy now mention'd, or any other Facts and Allurements ; I shall here draw a short Contrast of the Church of *England* and that of *Rome* ; with regard to what the Subject we are upon naturally leads us to ; namely, the vast Difference betwixt these Churches in respect of Charity ; which, as 'tis the noble Badge of all Christians, so being also ^a the *Bond of Perfection*, 'tis the distinguishing Mark of every true Church. Were a second *Bellarmino* to arise, greater than the first, (that famed *Goliath* among the Romanists in this Cause) he could not with all his Subtlety make this genuine Characteristick appear belonging to the Church of *Rome*, in whose Forehead is so plainly legible that ^b *Mark of the Beast* (to use a Scripture-Expression) Uncharitableness and Inhumanity : for besides the denying Salvation to all who are without her Pale ; *Anathema's* are the constant Sanctions that enter into the Body of the Decrees of the Council of *Trent* : and Fire or Sword, which by a mock Mercy she employs the secular Arm in, is that Christian Discipline, whereby Hereticks, that is, all who separate from her Communion, are to be corrected. And no wonder their Religion is so bloody and barbarous, wherein those two grand Springs of Cruelty, Superstition and Enthusiasm have so great a ^c share.

^a Col. iii. 14.

^b Rev. xx. 4.

^c Vid. *Discourse VI.*

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On the other hand, what truly Christian Temper every where appears in our Reformation? Our Articles are full in the Spirit of Archbishop *Cranmer*, one of their first chief Compilers, who in so exemplary a manner, imitated our great Lord and Master, in a sweet, benevolent, meek and forgiving Disposition. Nor did Queen *Mary's* dreadful Persecution sour those, who afterwards so happily finish'd that Church, of which in King *Edward's* days, the Foundation was not only laid, but the Building rais'd to a glorious height. And notwithstanding the Pope excommunicated Queen *Elizabeth* of immortal Memory, thereby impiously absolving her Subjects from their Allegiance; tho' so many Conspiracies and Assassination-Plots were contriv'd and hatch'd at *Rome* against her: yet that excellent Princess still shew'd as much Lenity to Papists as was consistent with the safety of her Person and Government, and of the Protestant Religion: so that the then celebrated Popish Martyrs (as they stile them) instead of being accounted Saints, and having divine Honours paid them, ought rather to be detested as Traitors and Ruffians, and as such rightly fell by the Sword of Civil Justice.

Thus have I propos'd some Antidotes to prevent your being poison'd with the false Religion of this Country; I come,

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In the second place, to caution you against giving in to its Vices ; and here what has been said on the former Head, shortens a great part of my Advice, otherwise necessary on this Occasion : as well because some, even the most heinous Impieties, such as Superstition and Idolatry, are woven into the very Essence of their Worship ; as that the *Romish* Church is a rank Soil, in which several of the common Vices of this Kingdom grow up, and luxuriantly flourish. For not to mention the lofty Arrogance of their Church, where the Example must be contagious, and give not only Excuse, but Encouragement to the Haughtiness of the Laity ; what can more contribute to their Pride, than to believe that vain weak sinful Man *can be* ^a *profitable to God*, and even meritorious, not only of Heaven, but of sharing divine Honours ? Can any thing more indulge or promote their national Sloth and Laziness, and consequent Impertinence of Humour in spending their Time (as *St. Paul* speaks of the *Athenians*) *in telling or* ^b *hearing some new thing*, than their numerous Festivals and Processions ? So that the People here seem to be sunk into the listless Slavery, which the *Satyrists* lashes in the *Romans* of his Time ^c, who were only

^a *Job* xxii. 2.

^b *Acts* xvii. 21.

^c *Atque duas tantum Res anxius optat*

Panem & Circenses——

Juvenal. Sat. 10.

anxious

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anxious for Bread and Shews? They who are taught to be bitter and blood-thirsty in the Cause of God, as is here often pretended, will soon learn to be harden'd in being revengeful, implacable and cruel on their own account: and no wonder, if where any degree of Impurity is thought Venial; Appetites and Lusts at last grow headstrong, and not only sling off the bridle of Modesty and Shame, but defy all Restraints.

Thanks be to God, *you have not so learnt Christ*, as to think barely human Infirmities, and scarce culpable, the criminal Impurities which are here so scandalously pursued and boasted of: however, it may not be improper to persuade you, in the Words of *Moses*, ^a *that you avoid committing any of those abominable Customs which are committed before you, and that you defile not yourselves therein*. And this not only on the account of the Malignity of the Sins themselves, but because they are prevalent Baits of seducing to the Popish Religion. Several parallel Examples in Holy Scripture teach this instructive Lesson: thus we find, where the Magick of *Balaam* fail'd, the Enchantments of the *Moabitish* Women (through his wicked Counsel) effectually succeeded, and ^b *caused the People to commit an heinous Trespass against the Lord*, that of partaking in the

^a Lev. xviii. 30.^b Numb. xxxi. 16.

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Heathenish Sacrifices. Hence Solomon, being first a Slave to sensual Appetites, ^a *was easily taken captive by Satan at his will:* and was even led to act so monstrously out of Character, as like *the* ^b *Gentiles to be carried away by dumb Idols*, and cast no less a stain and blot upon his Wisdom, than his Honour and Conscience. Permit me only farther to address you on this Remark in St. Peter's tender and moving, as well as apposite Exhortation: *Dearly beloved Brethren, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts which war against the Soul;* as sapping the Foundation of your Faith, and making a wide Breach for all sorts of Corruptions to enter in at, and take possession of the betray'd and ruin'd Fortress.

As to many other national Vices of this Kingdom, the known Genius of the *British* Isles renders a small and cursory Hint sufficient; for our Countrymen must do a violence to their Natures, before they can ever become so abandon'd, as to rise to such epidemical Paroxisms of Jealousy and Revenge, and imbrue their Hands in that Blood, or contrive and execute those cool Murders, which we see practis'd in these Regions, if not with Licence, yet Impunity: It were only to be wish'd, that a false Notion of

^a 2 Tim. ii. 26. ^b 1 Cor. xii. 2. * 1 Pet. ii. 11.

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But it remains, that I guard you against one Vice, shall I call it, or rather horrid Complication, at least monstrous Origin of every kind of Flagitiousness, the not only disclaiming Divine Revelation, but renouncing even the Belief of the Deity it self. 'Tis true, this malignant Distemper of Mind, is not so universal here, it infecting chiefly some of the Better Rank, and whose Understanding in other respects are above the ordinary Level; and is more commonly to be met with among the Men of Quality and Condition in *France* and *Italy*. But as he whose Judgement is less fix'd and solid, especially if with it be join'd Corruption of Manners, easily rushes headlong into the contrary Extreme, and avoiding the Sands of Superstition, bulges on the Rock of Atheism: so, while I point out the Risque you run on the one side, 'tis necessary I also warn you of the Danger on the other. The Unreason-

^a Some English Officers fought Duels at that Time.

ableness and Folly of Atheistical Principles, SERM. X.
I shall at present take for granted, having
endeavour'd to prove the Existence of a
Deity, and Immortality of the Soul in a
former Discourse^a; and only again (I hope
not impertinently) observe, that by a strange
Vicissitude, Libertines and Infidels, where
Opportunity offers it self, generally happen
to embrace Popery; this being the Plank
which those who have made shipwreck of
their Conscience lay hold of. For nothing
is more frequent than the change of Atheism
into Bigotry; and by the same Weakness
and Depravity of Mind, Men alternately
tread this (one would think) unnatural Cir-
cle, first believe nothing, defy God and his
Attributes, then believe too much; and at
last become presumptuous.

Now as 'tis necessary thus to paint the epi-
demical Vices of this Kindgom in their na-
tive Colours, to inspire you with a due
Abhorrence of them, so it is but just, and
may be of no small use to you, that in the
Third Place I set in their true Light, and
propose for Imitation, whatever Virtues the
Inhabitants of this Land are thought gene-
rally to excel in. Indeed, whoever makes
any stay abroad, should not change his
Country's Customs for those of the People
among whom he resides; a Fault too fre-

^a Discourse VII.

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quent in Travellers; so that we see some of our Nation losing the *Briton*, and to such a degree transform'd into foreign Modes, that they as it were become Strangers at home. But then, on the other hand, *while we sojourn in a strange Land*, we ought not to be idle Spectators; but should aim at reaping the same Fruit from the Observations of the Living, as the ^a *Roman* Historian advises to gather from reading the Annals and Records of the Dead: culling and picking out from other States whatever may supply the natural Defects, or correct the moral Errors, whether in our publick Government, or common Life. For we may, and it should be our care to profit ourselves by the good as well as the bad Examples we meet with; and thence improve our Minds, and amend and polish our Manners.

To begin with those common Qualities in this Nation, which seem less commendable; even their Gravity, tho' when affected, and the Off-spring of Pride justly exploded, yet in other Instances and Degrees is worthy the being transcribed by us, and fitly enters into the Composition and Temper of the Christian Frame; being such a decent Deportment, as best keeps up the Dignity of hu-

^a Hoc illud præcipue est in cognitione rerum salubre ac frugiferum, omnis te Exempli documenta in illustri posita monumento intueri: Inde tibi tuæque Reipublicæ quod imitere capias: inde fœdum inceptu, fœdum exitu quod vites. *Livius, lib. 1. Præfat.*

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man Nature, and is most suited to the Gospel-Sobriety. And, indeed, nothing can be more unbecoming us, either as Christians or Men; nor is there any surer Sign of an empty weak Head, as well as an inconstant and wanton Heart, than that gay, frothy, unthinking Levity which has (contrary to the natural Disposition of the *English*) been long in vogue amongst us, and whose false Lustre so much sparkles in our more fashionable Conversation. Nor are we oblig'd only in point of Duty, not ^a *to behave unseemly, and follow Things* ^b *honest*; or, as the Original implies, maintain a kind of venerable Majesty of Behaviour, such as may support the high Character we bear of being *Children and Friends of God*, and Heirs of his Glory: But we also should religiously observe a proper Seriousness, because 'tis, no less than Modesty, the Fence and Out-guard of our Virtue; and which, if once thrown down, gives the Enemy great Advantage over us. So that the ^c *Spanish Gentleman's Charge* to his Son, taking a Voyage, was not fantastical, but wise and wholesome; who, advising him first to keep up his Gravity, then fear God, truly insinuates that the former is no small Preservative and Protection of the latter.

Nor should I forget the recommending to you that mutual Exchange of a courteous

^a 1 Cor. xiii. 5.

^b *εἰμωδία*, Phil. iv. 8.

^c *Strada*.

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Behaviour, which is here as it were transcendental through all Ranks of Men, and passes between Persons even of the lowest and less-civiliz'd Form. And doubtless that essential Part of Good Breeding, as well as genuine Branch of Charity, the not giving Offence, is no where more punctually and universally practis'd than in these Parts; a Failure herein seldom happening, without some previous high Provocation. 'Tis too evident, how far we are this way scandalously culpable at home, where so many Spectacles of a saucy Familiarity and of rude and inhuman Jest daily occur. How often, even amongst the Polite, is their Mirth kept up at the Expence and Vexation of one of the Company, while even the tender and delicate Parts of his Character are unmercifully broke in upon, his Modesty shock'd, and his Reputation becomes a Sacrifice to Wit and Raillery?

Not but that there may be those Strokes of Ridicule, which are commendable as well for their Usefulness as innocent Pleasantry; such was that instructive and facetious Irony for which *Socrates* is so much celebrated: But unless upon these Views, and kept within the Bounds of a due Decorum, this *Salt* (to use a Scripture-Metaphor) *loses its Savour*; the Poignancy degenerates into that false *εὐτεταπλία*, or scurrilous talking or jesting, condemn'd by *St. Paul* as foolish and not ^a convenient; that is, conducive to

^a τὰ μὴ ἀνήκοντα.

no

no honest Purpose, and unseemly for the Christian Profession.

Nor is the *Portuguese* Civility confin'd to their Natives, but extends itself to Strangers, in all kind Offices, unless where the Narrowness or Cruelties of their Religion interpose. For so far are they from deriding a Traveller's Ignorance of their Language and Customs, that they never fail to lend him an helping hand in both; and with regard to the former, the better to keep him in countenance, often give into his broken and ungrammatical Words and Phrases. And should not we hence learn to extirpate even the least remaining Fibre of that *Root of Bitterness*, for which we have been so long censur'd, in treating Foreigners after a barbarous manner; who, from the Dictates of Reason, and the Precepts of the Gospel, have a Right to an hospitable and friendly Reception?

If we next observe the Honour of this Nation, (by some no less ridicul'd than their Gravity) it must be confess'd, That several Instances of it are here, and more especially in *Spain*, discharg'd with that nice Exactness, as are plain Arguments of a great and noble Mind; and may be of no small Reproach to the *Britannick* Isles, where our Countrymen seem much to have forfeited their ancient Character, and are infamous for such

^a *Vilam Britannos Hospitibus feros. Horat.*

Violations of their Word and Trust, such little Frauds and mean Evasions, as were formerly scarce heard of amongst us; and this as well in regard of their Faith plighted to the Publick, as their private Compacts: So that many, not content with back-doors to slip out at from their Engagements to their Prince and Country, openly and with Confidence break thro' the sacred Obligation of the most solemn Oaths.

But, lastly, no Virtue of this People is more truly exemplary than their strict Temperance in the Use of Wine; *for tho' the Blood of the Grape* (as the Prophet speaks) flows in full Tides among them, yet in how few Instances do they discover its intoxicating Effects, and how seldom is their *Table* on this account a *Snare to them!* As the genial Warmth of their Climate renders the generous Liquor less necessary to *make glad the Heart*, so they are prudently sparing in its Refreshments; they transport to other Countries the dangerous Juice, and thereby (to use the Reverse of the Scripture Expression) make that become their Wealth, which if too freely tasted of, *would be an occasion of their falling.*

Having thus singled out the several Virtues to be found amongst this People, who are indeed not of the best Reputation, nor adorn'd with an Overplus of good Qualities; I shall only add, That as the Virtues here boasted

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boasted of are sometimes not uncharitably construed to proceed from prudential Views, and to be wore as Masks to hide and excuse enormous Crimes, rather than the Effects of rational Conviction; so while we imitate them, it should be our chief Aim not to be actuated by sinister Ends, or worldly Motives, but a true Sense of Duty and Conscience. The Gravity they are accus'd to put on out of Pride, we should be cloath'd with, from the Principles of Sobriety, and steady Resolves of *maintaining our Conversation, as becomes the Gospel of Christ*. Let not our, like their Urbanity, be branded with the Imputation of owing its Rise to the sordid Hopes of being repay'd with Usury in every sort of civil Respect; but rather let the Easiness as well as Universality of an affable Behaviour evince, that 'tis the overflowing of a sincere, large, and disinterested Soul, fill'd with a Benevolence to and Value for Mankind. It is objected against their Honour, that 'tis a *Cloak for Maliciousness* and Revenge; as indeed the high Pretensions of some at home to more than ordinary Justice, are but to colour loose Principles and a vitious Life: How careful should we be that our Honour be not irrational, absurd, imaginary, and romantick; but founded on that solid unshaken Rock of Piety to God, rigorous Truth and impartial Equity to Men! In a word, since
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even their truly laudable Temperance may perhaps in a great measure be ascribed to Custom and Education, let us be moderate in the Use of Wine, from the true Grounds of Duty; namely, the Reasonableness of restraining every Appetite, and obeying in all Things the divine Will.

If our Conduct be thus guided in the several above-mention'd respects, it will be truly religious; we shall thence, by an innocent Theft, not only *spoil these Egyptians* of their best *Jewels*, but wear them ourselves more enhanc'd: Grace will hereby be ingrafted on corrupt Nature; convenient and political Maxims will become Christian Virtues, and while we are Imitators of Men, we shall be also *Followers of God as dear Children*.

From what has been hitherto advanced on the foregoing Heads, you may thro' the divine Assistance be sufficiently fortified against any Temptations, both from the superstitious and immoral Customs of this Country, and also triumph with the *Spoils* (if I may be allow'd the Expression) of their Virtues. Give me leave only to remind you, that you be farther careful *that this Armour of God you put on* be not only strong but shining; such as, while 'tis your Defence and Protection, may be likewise your Ornament and Glory: which, while it defeats the Enemy, may also reconcile him,

him, cool his Aversion, and even gain his SERM. X.
Esteem: Which leads me to the

Fourth and last Thing propos'd, and briefly to be touch'd on, namely, The steady Observance of such a religiously discreet and unblamable Conduct, as may best secure you from casting any Blot, or the least Discredit on our own Persuasion and Country.

It has ever been thought prudent and advisable for Strangers not to indulge themselves abroad in those Freedoms which are thought innocent at home; but constantly to be upon the Reserve and their Guard, so that by an inoffensive, and wary, as well as obliging Behaviour, they forfeit not the good Opinion of the Inhabitants among whom they make, though but a transient, Abode. For not only Embassadors, but all, during their stay in a foreign Land, in some sort take upon themselves a Publick Character; their Actions are esteem'd not so much personal, as national: and as those with whom they sojourn bear to them not the kindest Regards, commonly viewing them with a strict and malicious Eye; so often one single Extravagance fixes a Stain not only on themselves, but their Country.

And, indeed, consider'd barely as *Britons*, your very Residence in foreign Parts requires you to *walk circumspectly, not as Fools, but wise*; that they here seeing your
good

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good and discreet Works, may not only glorify your Father which is in Heaven, but honour also our Country; which, while you walk worthy of, you may then and only then justly value yourselves for being its Natives. But, if view'd as Protestants, a double Caution is necessary; lest by any Imprudence, much more vicious Practice, while you bring yourselves into Disrepute, ye wound also the Credit of the Reformation. To conclude, As this Infancy of our little Church is not unlike the early State of the primitive Christians, so the Advice our Lord gave them is applicable to us; we also are sent forth as Sheep among Wolves, and should be therefore wise as Serpents, and harmless as Doves.

Now to Him, with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour and Glory, Might, Majesty, and Dominion, for evermore. Amen.

F I N I S.

